KI.EN.GI/r BLACK

[AN ONGOING DIALOGUE OF THE DARK GODS]

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November 12 2011 - MVIMAEDIVM BLACK

Better everybody on one's own track and some solidarity kept up. Seems that at this present phase nothing else could be done. Good or bad, their tradition (as presented in "Naos") seems to be the most authentic Western path in comparison with any other who pretend to be "Western".

I'm alone in my research after the Dark Gods. It led me 6000 years back at the dawn of history. I communicate mainly with scholars and students on Assyriology whom I find as narrow-minded (some even belonging to the enemy camp) but whose knowledge is authentic being based on the facts of archaeological excavations and linguistic investigations.

I feel an authentic knowledge about the past aeon called "Sumerian" by Mr. Long (and the "Bronze Age" by the historians) could be of great help in opening the new aeon. The human species has a specific deficiency - its inherent inability to learn by its history, so the old mistakes are repeated again and again as if humanity in general is some damaged mechanism.

+O+ Sounds like you've been busy - did you look for the Dark Gods in Naos - or by some other names? +O+

Yes, I'm still occupied with studying the Sumerian tradition - my quest goes therethrough. The first threads I followed were the names of Karu Samsu, Shugara, Abatu, Namiku, and Davkina.

Samsu, or *shamshu*, is the Akkadian for sun. *Karu* is also an Akkadian word but its meaning "to heap up" doesn't fit well with the sun, so I suppose it's an Akkadian corruption of the Sumerian *kar* meaning "to blow, to light up, shine, to rise".

Shugara, or *shugura* is the Sumerian for the turban, or the head-dress of the goddess Inanna which she put on her head prior to undertake her journey to the underworld.

Abatu is the Akkadian for "to destroy".

Namiku, I tend to connect with the Sumerian primaeval water goddess Namma, Nammu, whom the Babylonians turned into Tiamat. Nammu was the primordial mother whose womb gave birth to all the senior gods, and together with her son Enki created the human race in the watery abyss Abzu to substitute the gods labour on the creation. Though the relation between Namiku and Nammu is indirect, the sigil of Namiku suggests directly a vulva. The Sumerian cuneiform sign for Nammu also contains a six-rayed star.

A little bit history: The Sumerians appeared suddenly on the historic scene in the 4th millennium BCE bringing a highly developed culture and civilization in Mesopotamia. They were neither Aryans, nor Semites, nor any of the familiar ethnic groups. They had black hairs and blue eyes, and their language had no linguistic analogues with any cognate ancient languages.

They were ruled by en-lords and nin-ladies who were regarded of the blood-lines of the Anunna gods, or the so called Anunnaki. In Sumerian a = sperm, nun = nobility, so "Those of the Noble Sperm" - the spawn of the Heaven god An, the Great Bull of Heaven, who is related to the constellation Taurus, especially with the 7 stars thereof called Pleads.

Sumeria was a network of highly civilized city-states, which however, were often in war with each other. Attracted by their wealth there came the desert nomades of Akkadians - the first Semitic invasion in the middle of the 3th millennium BCE. They made use of the Sumerian lack of unity and conquered the entire Mesopotamia. It was the first empire known to the history, a Semitic empire

which adopted the Sumerian culture and civilization but distorted it according to their racial imperatives.

After 200 years of Akkadian occupation the Sumerians uprose again and established their own empire for another 200 years. It was the so called Sumerian renaissance from about 2100 to 1900 BCE. Though the ruling dynasties were Sumerian, the population was already a mixture of Sumerians and Akkadians (Semites).

Just the Akkadians got civilized and another devastating Semite invasion came from the desert about 2000 BCE - the Amorites. Despite of Sumero-Akkadian resistance for about a century of wars the Amorites being numerous at last they had the upper hand and conquered Mesopotamia.They spoke an Akkadian dialect and also adopted the Sumerian culture and civilization distorting it according to their racial imperatives. Thus was the Babylonian kingdom established in the 19th century BCE. The Sumerians extinguished ethnically but their language was preserved for religious use only. Though the Babylonians still worshiped the Sumerian Anunnaki, their Amorite priesthood made a religious reform and made their tribal god Marduk a supreme deity - the good guy and the Sumerian Namma they turned into Tiamat, the evil one.

It was not until the 18th century BCE when the first Aryan civilization appeared on the territory of today's Turkey - the Hittite kingdom. In the 16 century BCE the Hittites conquered Babylon making it a vassal kingdom and established their own Hittite empire in the Orient which also adopted the Sumerian culture and civilization. Thus the testament of the Anunnaki went to the Aryans as well but unfortunately not directly by the Sumerians but by the intermediation of the Semites. They adopted the Akkadian cuneiform signs to write in Hittite language.

Then after the decline of the Aryan Hittite empire and the raise of a new Semitic empire - that of Assyria, the history of the Ancient Orient entered a new dark age - especially when a third devastating Semite invasion overflew the region - the Aramaic tribes in the 9th century whose language became the basic language in three consequent empires - the Assyrian, the Neo-Babylonian, and the Persian empires. Amongst the Aramaic tribes were the Jews as well. The Bible was first written in Aramaic. The old Akkadian cuneiform signs (derived from the Sumerian) were replaced by the new Aramaic letters which were far easier to learn.

Though the Persian empire was ruled by an Aryan dynasty it was a multi-ethnic empire and the Aramaic people were a majority therein. The Persian priesthood - the Magi after the religious reform of Zoroaster adopted an extreme dualistic dogma of good vs evil, which together with the gaining power Judaism laid the foundation of the future world's spiritual plague.The Sumerian Anunnaki gradually went underground...Today the remnants of their tradition serves some pseudo-scholars like Zeharia Sitchin with his astronaut bullshit, and pseudo-occultists like those who write Necronomicons to sell their crap.

Now the Western Europe is overflown by Semitic migration. What happened once in Sumer at the dawn of the known history will probably repeat itself again in Europe...

Another thread to the Sumerian Anunna gods is Davkina. I relate it to *Damkina*, the Babylonian corruption of the Sumerian *Damgalnuna* (the Great Noble Wife), one of the many names of the Sumerian birth and mother goddess.

If you're interested I could send to you a book (as a pdf file) containing Sumerian seals from the end of the 4th millennium BCE - the time when the first cuneiform writing was invented as well. You can see there that symbols like the pentagram, the unicursial hexagram, the swastika and other symbols

were inventions of this civilization still in its early phase. However, it's a heavy file (about 30-40 MB) so I should upload it somewhere and then send a download link to you.

***** ARCHIVED: [UrArchaicSeal-Impressions.PDF] *****

+O+ Wow -this is amazing - nice to get info from a reliable source. Though if the Semites already displaced the Sumer - I wonder if there is any trace of non-Magi left in Europe? Seems to me that something 'external/internal' such as you once called the Cosmic Being creates messengers of that culture throughout time - but none have been successful in overthrowing the bastards. This is fascinating - it puts alot into perspective - you've spent your time well. I have been writing a novel as a side project where a secret organization akin to the Magi fake the 2nd coming of christ and bring about Armageddon. Im trying to get it done so I can beat them to the punch - doesn't seem like this idea/eventuality has occurred to anyone - they're all hung up on UFOs. It may prove useful to take some of this for that - if you don't mind. Also from what I can see, the Sumerians used the Swastika, the five-pointed star and the Unicursal Hexgram made popular by Crowley. What does this mean - and what did it mean to them? Seems so much was stolen/used/modified from these early people. Still reading the names of all the descriptions ... the introduction to this oxford text was very interesting especially as regards lids and seals as the precursor to writing - but especially these symbols. +O+

I'm afraid no non-Magi left in Europe after the Christianization except some pagan-satanic underground cults according to the Inquisition reports but there was no trace of them in the later free-masonic traditions and the 19th century's Golden Dawn which allegedly pretended to present the Western occult tradition. That's why the present Western traditions are inauthentic. The late 18th and the 20th century occult movements in Europe were an attempt for a spiritual renewal of the Western civilization but there was **no living** ancient Graeko-Roman, or Celtic-Gothic tradition to be based on. There are for sure some living traditions of certain occult techniques survived in certain closed circles in the East Europe but they have adopted a Christian-like outer form and do not contribute at all to the present occult scheme. The fruits of the Thule Society and the similar movements were destroyed by the occult ignorance of the very Nazi leaders. The secret occult enlightenment of the Third Reich is a myth. Even if there were some beginnings, the WW2 put an end to them. Generally, it's only the Magian qabalah and some distorted far Eastern Yoga, Martial-art and other mystic techniques which constitute the present "Western" occult tradition.

Of course, it doesn't make inauthentic the individual experience of certain Western magicians like Crowley, Austin Spare and others but as far as a tradition is concerned it's only the 9 angles which offers something essential. Unfortunately we witness a present degeneration of this current. Non-Magian I would call also Edred Thorson's Rune Guild which is based on a scholarship approach and at least in some intellectual circles maintains the Indo-European ethos. There are maybe some other groups here and there, which if nothing else, have an authentic approach but they do not change the world.

Recently I read a cynic revelation of a German Jew (I forgot his name) written in the 1920-ties and translated in my language, wherein it's said that the Europeans used to blame the Jews for everything except for one thing - the direst crime against the European civilization according to the same Jew: the imposition of Christianity. While there are "anti-Semites" who maintain the Christian values as European there is NO HOPE for Europe and for the world in general.

A new enlightenment is necessary prior the Magian tyranny is to be exposed, challenged and overthrown. I came to the conclusion that it should be done in both sinister and dexter ways. Most of the scientific and scholar circles are infiltrated by agents of Jewish origin who distort the facts. It's funny to see how most of the authorities in the Assyrology and Sumerology are Jews who regard the pagan mythos of the Ancient Orient as their own cultural inheritance and in the same time point out the advantage of their "higher" monotheist religion for the world. There is almost nobody to object such insolent statements, because the atheist science has adopted the dogma that historically the monotheist religions marked a "higher evolutionary phase" of the religious thought than the

polytheism.

Writers like Michael Ford compromise the occult before certain scholar circles who are opened to the idea of combining the occult knowledge with the academic research. That's why it could be really nice if any magical writing were it fixion, or dry theory, is based on authentic historic facts as far as it's possible. What especially you would like to use of my research? What I wrote was too general, so I could try to specify certain details of those events.

***** Chapter 2 of Novel forwarded. *****

+O+ In this section, the character known as Charles questions a scientist on the Origin of Black Time: It would be easy enough to have him ask a second question about the origin of the 'Magian' and include the archaelogical evidence you have goven, even in general detail, as an explaination of the origin of the Magi and the power struggle, power history behind them. As you can see I have used artistic license but since I am free to write whatever I like it just makes it more interesting. But no reason some reality couldn't be slipped in there - it would become a sort of fictional book and manuscript then. +O+

This quotation from your novel appeals directly to my emotions towards the Vatican city though somehow I know they aren't so omniscient - even if they really possess a lot of hidden information they are hardly competent to use it. It's the human inertion which gives power to them. It's also a myth that the Jews possess some special genius - on the contrary, racially they are mediocre people of little intelligence but superficial enough to be very fast in making use of any historic situation.

+O+ No - not omniscient - not like the Da Vinci code tried to make us believe but which rumour also caught on and now people believe in a secret Priory of Sion. But they have the potential to hold all that info, take it from the world - that others may make use of it thereof. People believe in Illuminati - which is what my Magi are. a faceless super military who are part of an ageless secret tradition that makes use of the Vatican et al. +O+

I wonder if those we call "magian" have distorted the history shall we do the same in order to overthrow their rule? They have always relied on the mass audience's superficiality and forgetfulness for history. Hitler also says the masses need simple words appealing to their emotions rather than philosophical dilemmas.

+O+ My studies have shown people are not immune to form nor the telling of new stories - in fact, they are still ruled by archetypes and react predictably to certain forms and stories. I tried to do just that by distorting Ur in one of my Diaries many years ago and a number of people asked me if it was true! lol. I believe that this novel could be useful precisely because it re-distorts History and predicts it. I observed o9 do it a lot, change their history i mean, by removing certain manuscripts or downlplaying concepts or re-explaining what had gone down at certain points they have altered how people see them - a strategy I gave a lot of assistance to - not sure If im happy with the outcome though. I think thats why I keep coming back to THEM. +O+

I think the historic objectivity is impossible. I'm not a historian but have some sense of history the Magian historians lack despite of their knowledge of the factology. Whatever their knowledge they always show a poor taste. My sorcery writing is at least not tasteless.

Historically the Magians were the Persian priesthood. More correctly, they were the priest caste of the people of Medes whose domination on the Iranean plateau preceded that of the Persians in the first half of the1st millennium BCE.

The ancient Iranian peoples were Aryan peoples.

After the powerful Aryan Hittite empire perished in 1180 BCE, the Ancient Orient was dominated by the fierce Semite empire of Assyria. It was a dark age for all non-Assyrian peoples including other Semites like Babylonians - Babylon (a megapolis at the time - about 400 000 citizens) was two times ruined and its citizens massacred. The Assyrians had the most organized and disciplined military force at the time armed already with iron weapons (in fact the Iron Age started about the 1st millennium BCE). Assyria dominated over the Ancient Orient by the means of sheer terror: systematical genocides, mass impalement, flaying, disemboweling, beheading, mass deportations, slavery etc. In the end of the 7th century BCE there was something like a world war in the Orient - all the countries (excluding Egypt) were they Aryan, Semitic and other made a mighty coalition against Assyria and in 612 BCE the Assyrian capital Nineveh was evened to the earth, and Assyria deleted from the face of the earth.

The main blow against Assyria was given by the Aryan Medes and the Semitic Babylonians. After a temporary domination of the Neo-Babylonian empire in the Orient and after a war between the Medes and their kindred Persian people in 550 BCE, the latter had the upper hand. In fact the Median priesthood - the Magi made a plot against the Median king and recognized the Persian king Cyrus II as a king of both Medes and Persians. Cyrus II called the Great deserved his epithet - he conquered Babylon and established one of the greatest empires known in the Orient. The Persian empire's outer politics was extremely intelligent - everywhere the conquerors were met as liberators by the local peoples - they granted religious tolerance, human rights, good administration, trade, communications etc. It was then when the Jews were liberated from the Babylonian capture, so the Jews were very grateful to Cyrus II. Their Judaic priesthood - the Levites returned in Israel (already a Persian satrapy) and exercised their religious rights by suppressing any thought other than the cult of Yahweh. The Persian administration didn't interfere with the inner matters of any ethnic group provided they obey the empire administrative laws.

Another distinctive feature of the Persian rule was that they used to corrupt economicaly the responsible persons of any hostile country prior to open any war against it - the rest was easy...

Persia was a vast multi-ethnic empire with many religions presented therein. It's disputable if the official religion of the ruling Persian estate was the Zoroastrianism but it had a great influence amongst the Persian aristocracy and in the empire in general.. In fact the prophet Zoroaster derived from the Median Magi. His reform was to turn one of the main Iranian deities - Ahura Mazda into a monotheist "God" - the rest of the gods, the ***devi,*** were turned into devils. Yet the Zoroastrism was far from any fanaticism so characteristic for the Abrahamic religions. It was a dualistic religion but good = truth and evil = lie. The Zoroastrianists were against any form of asceticism and monasticism. Unlike the Abrahamic religions, they do not regarded the flesh as evil and the spirit as good. They believed in the Last Judgement but again their dogma was far more intelligently stated than that of the Abrahamic religions. It's more than clear that the Abrahamic religions were the next Semitic corruption of an idea created by another race. Yet the Magi were the elite estate of an Aryan people, the Medes. Seems that the negative connotations with the Magi appeared first in Greece when the Persian empire started its exhaustive wars against the Hellenes...

That's what the history says about the Magi but what is sure is that during that time all that ideology we now know as "Magian" started to take form. Later when Alexander the Great of Macedonia destroyed Persia, the Gnosticism joined the party, then when the Hellenic aeon entered its imperial phase with the late Roman Empire, then the Manicheanism, Christianity (with the 3 Magi bowing before Christ) and at last the Islam joined "Magianism".

I have also another simplistic explanation of how the spiritual corruption took place in the human race. It started when the first Semites adopted the Sumerian idea of personal deity - it was a Sumerian

concept that each person has a personal guardian-deity called ***"lamma".***Instead of feeling happy by adopting such a concept, the undeveloped Semite psyche started to feel uncomfortable by feeling a constant guilt towards his personal deity as if being all the time at odds therewith. Thus with the ages the concept of the original sin took form in the Semite psyche. If we are to follow the Biblical story of the Jewish patriarch Abraham, he was a citizen of Ur - Ur was a capital city of the late Sumerian empire (2100-2000 BCE) where both Sumerians and Semites lived together. As any citizen of Ur Abraham had a personal deity - in his particular case it was the desert goblin Yahweh, who tormented his psyche not to recognize any personal gods of any other people until he got mad and was banned for religious intolerance from Ur...The rest is well known by the same fucking Bible.

+O+ Maybe if there are some books you need on the topic I can help put some money toward them. Maybe THEM should have concentrated on uncovering the truth behind the mythos of the dark ones from the beginning... still, im older, wiser, and less fidgety nowadays - maybe it worked out for the best that I just concentrated on the foundations these past years so that THEM can begin to find its feet and purpose. +O+

Great thanks - okay, I will think about some book titles. Yes, forward back to the roots. By the way, please, read this most ancient text which in fact is a part of an authentic "Necronomicon" - the basis of all "Necronomicons" ;) It's maybe the first written myth about the creation of the human race. The translation could be trusted - it's done by the Oxford Sumerologists who are dry scholars but objective and precise as far as possible. When clicking on the paragraphs numbers you will see the Sumerian transliteration and get some idea of what the Sumerian was like. Tell me what you think and I will tell you what has been done with that myth by the Semites.

http://etcsl.orinst.ox.ac.uk/cgi-bin/etcsl.cgi?text=t.1.1.2&display=Crit&charenc=gcirc&lineid=t112.p3#t112.p3

ETCSLtranslation : t.1.1.2

Enki and Ninmaḫ

1-11. In those days, in the days when heaven and earth were created; in those nights, in the nights when heaven and earth were created; in those years, in the years when the fates were determined; when the Anuna gods were born; when the goddesses were taken in marriage; when the goddesses were distributed in heaven and earth; when the goddesses …… became pregnant and gave birth; when the gods were obliged (?) …… their food …… dining halls; the senior gods oversaw the work, while the minor gods were bearing the toil. The gods were digging the canals and piling up the silt in Ḫarali. The gods, crushing the clay, began complaining about this life.

12-23. At that time, the one of great wisdom, the creator of all the senior gods, Enki lay on his bed, not waking up from his sleep, in the deep *engur*, in the subterranean water, the place the inside of which no other god knows. The gods said, weeping: "He is the cause of the lamenting!"Namma, the primeval mother who gave birth to the senior gods, took the tears of the gods to the one who lay sleeping, to the one who did not wake up from his bed, to her son: "Are you really lying there asleep, and …… not awake? The gods, your creatures, are smashing their ……. My son, wake up from your bed! Please apply the skill deriving from your wisdom and create a substitute (?) for the gods so that they can be freed from their toil!"

24-37. At the word of his mother Namma, Enki rose up from his bed. In Ḫal-an-kug, his room for pondering, he slapped his thigh in annoyance. The wise and intelligent one, the prudent, …… of skills, the fashioner

of the design of everything brought to life birth-goddesses (?). Enki reached out his arm over them and turned his attention to them. And after Enki, the fashioner of designs by himself, had pondered the matter, he said to his mother Namma: "My mother, the creature you planned will really come into existence. Impose on him the work of carrying baskets. You should knead clay from the top of the *abzu*; the birth-goddesses (?) will nip off the clay and you shall bring the form into existence. Let Ninmaḫ act as your assistant; and let Ninimma, Šu-zi-ana, Ninmada,Ninbarag, Ninmug, …… and Ninguna stand by as you give birth. My mother, after you have decreed his fate, let Ninmaḫ impose on him the work of carrying baskets."
5 lines fragmentary …… she placed it on grass and purified the birth.

44-51. Enki …… brought joy to their heart. He set a feast for his mother Namma and for Ninmaḫ. All the princely birth-goddesses (?) …… ate delicate reed (?) and bread. An, Enlil, and LordNudimmud roasted holy kids. All the senior gods praised him: "O lord of wide understanding, who is as wise as you? Enki, the great lord, who can equal your actions? Like a corporeal father, you are the one who has the *me* of deciding destinies, in fact you are the *me*."

52-55. Enki and Ninmaḫ drank beer, their hearts became elated, and then Ninmaḫ said to Enki: "Man's body can be either good or bad and whether I make a fate good or bad depends on my will."

56-61. Enki answered Ninmaḫ: "I will counterbalance whatever fate -- good or bad -- you happen to decide." Ninmaḫ took clay from the top of the *abzu* in her hand and she fashioned from it first a man who could not bend his outstretched weak hands. Enki looked at the man who cannot bend his outstretched weak hands, and decreed his fate: he appointed him as a servant of the king.

62-65. Second, she fashioned one who turned back (?) the light, a man with constantly opened eyes (?). Enki looked at the who turned back (?) the light, the man with constantly opened eyes (?), and decreed his fate allotting to it the musical arts, making him as the chief …… in the king's presence.

66-68. {Third, she fashioned one with both feet broken, one with paralysed feet. Enki looked at the one with both feet broken, the one with paralysed feet and …… him for the work of …… and the silversmith and …….} {(*1 ms. has instead:*) She fashioned one, a third one, born as an idiot.Enki looked at this one, the one born as an idiot, and decreed his fate: he appointed him as a servant of the king.}

69-71. Fourth, she fashioned one who could not hold back his urine. Enki looked at the one who could not hold back his urine and bathed him in enchanted water and drove out the *namtar* demon from his body.

72-74. Fifth, she fashioned a woman who could not give birth. Enki looked at the woman who could not give birth, {and decreed her fate: he made (?) her belong to the queen's household.} {(*1 ms. has instead:*) …… as a weaver, fashioned her to belong to the queen's household.}

75-78. Sixth, she fashioned one with neither penis nor vagina on its body. Enki looked at the one with neither penis nor vagina on its body and gave it the name 'Nibru eunuch (?)', and decreed as its fate to stand before the king.

79-82. {Ninmaḫ threw the pinched-off clay from her hand on the ground and a great silence fell} {(*1 ms. has instead:*) Enki threw all (?) the clay to the ground and was greatly ……}. The great lordEnki said to Ninmaḫ: "I have decreed the fates of your creatures and given them their daily bread. Come, now I will fashion somebody for you, and you must decree the fate of the newborn one!"

83-91. Enki devised a shape with head, …… and mouth in its middle, and said to Ninmaḫ: "Pour ejaculated semen into a woman's womb, and the woman will give birth to the semen of her womb." Ninmaḫ stood by for the newborn ……. and the woman brought forth …… in the midst ……. In return (?), this was Umul: its head was afflicted, its place of …… was afflicted, its eyes were afflicted, its neck was afflicted. It could hardly breathe, its ribs were shaky, its lungs were afflicted, its heart was afflicted, its bowels were afflicted.

With its hand and its lolling head it could not not put bread into its mouth; its spine and head were dislocated. The weak hips and the shaky feet could not carry (?) it on the field -- Enki fashioned it in this way.

92-101. Enki said to Ninmaḫ: "For your creatures I have decreed a fate, I have given them their daily bread. Now, you should decree a fate for my creature, give him his daily bread too." Ninmaḫlooked at Umul and turned to him. She went nearer to Umul asked him questions but he could not speak. She offered him bread to eat but he could not reach out for it. He could not lie on ……, he could not ……. Standing up he could not sit down, could not lie down, he could not …… a house, he could not eat bread. Ninmaḫ answered Enki: "The man you have fashioned is neither alive nor dead. He cannot support himself (?)."

102-110. Enki answered Ninmaḫ: "I decreed a fate for the first man with the weak hands, I gave him bread. I decreed a fate for the man who turned back (?) the light, I gave him bread. I decreed a fate for the man with broken, paralysed feet, I gave him bread. I decreed a fate for the man who could not hold back his urine, I gave him bread. I decreed a fate for the woman who could not give birth, I gave her bread. I decreed the fate for the one with neither penis nor vagina on its body, I gave it bread. My sister, ……."

2 lines fragmentary

112. Ninmaḫ answered Enki:

9 lines fragmentary

122-128. (Ninmaḫ's answer continues) "You (?) entered ……. Look, you do not dwell in heaven, you do not dwell on earth, you do not come out to look at the Land. Where you do not dwell but where my house is built, your words cannot be heard. Where you do not live but where my city is built, I myself am silenced (?) . My city is ruined, my house is destroyed, my child has been taken captive. I am a fugitive who has had to leave the E-kur, even I myself could not escape from your hand."

129-139. Enki replied to Ninmaḫ: "Who could change the words that left your mouth? Remove Umul from your lap ……. Ninmaḫ, may your work be ……, you …… for me what is imperfect; who can oppose (?) this? The man whom I shaped …… after you ……, let him pray! Today let my penis be praised, may your wisdom be confirmed (?)! May the *enkum* and *ninkum* …… proclaim your glory ……. My sister, the heroic strength ……. The song …… the writing (?) ……. The gods who heard …… let Umul build (?) my house ……."

140-141. Ninmaḫ could not rival the great lord Enki. Father Enki, your praise is sweet!

+O+ Thank you for the Download and Necronomicon text. I will get to reading the Download soon - as for the Nec text - I recognize some of the concepts of Creation as stated in the Bible therein but the significance of some of the 'men' made escapes me. It doesn't escape me that this cites the making of men in a fashion similar to the Bible though - it seems clear that this was 'first' before the Magian Bible and they borrowed/re-wrote it to suit their own purpose. The Sumerian seems 'familiar' but complicated - no doubt though the roots of all my words are hidden in there. Seems Lovecraft sensed the/a distortion of the Mythos - and that the cause of the/a distortion involving the story of the Gods lay buried in a far older time which he constantly alludes to where things are either far beyond the stars or buried deep beneath the earth - but its hard to say if he was entirely conscious of it... or just had some spark in him that hinted at a truth he did not fully understand. I also can't help wondering who/what was before Sumer.

But I am interested to hear what you can tell me about how that came about. Just one question - the Gods all share powers and take turns in this creation business - does the fact they all look up to Enki make Sumerian a patriarchal society - or is it only patriarchal if Enki treats himself as above all others? +O+

You would note how the humour presented in these most ancient Sumerian images tend to disappear during the imperial phase of that civilization - if you compare them with the respective imagery from this period. Also, one would notice how the Semitic style dominates during the very Sumerian empire, which means that apart from the ruling Sumerian dynasty the majority of population were already mongrels. Yet Sumer existed for 1500 years so this ethos went through many changes during that period. It appeared suddenly and disappeared gradually leaving an echo (however distorted) for 1000 years yet.

In this text I do recognize Enki as the Lovecraftian Cthulhu - he sleeps in the watery abyss Abzu, in the deep underground waters Engur, in his secret chamber Hal-an-kug in the same way as Cthulhu sleeps in his tomb in R'Lyeh.

+O+ So would I - there are so many paralells in the Mythos - though we must also wonder - if there were Other civilizations/peoples not recorded - perhaps buried under the visible sea level or deep in the earth that have not been discovered - Sumer may have adopted this symbol or aspects of its culture from Them - what a disturbing notion that we cannot go back any further into History to find the truth or source! +O+

The primaeval mother Namma, the goddes of the primordial sea (whose name is written with the same cuneiform sign like that of Engur, the underground water) wakes Enki to solve the problem with the young Anunnaki's strike. Then Enki fashiones the human race to continue to work of the gods on the creation. Unfortunatley 5 lines of the text are broken and we don't know the details of this human fashioning. Namma was assisted by 8 goddesss in the process, the main of whom is Ninmah (the Great Lady) Enki's lover known by many other names like Ninhursag, Nintur, Damgalnuna etc.

The so called "Theist Satanists" have recognized Enki as Lucifer but when in some forum I hinted at the possibility that Enki is Chthulhu as well, I was banned from this forum :))

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Enki is an amphibian-like humanoid deity who is distinguished by its benevolent character. His Babylonian symbol was the goat-fish - wherefrom the astrological symbol of Capricorn derived. Enki is the creator god (Nudimud) but he shares his rule with his brother Enlil - the Lord of Air (en-lil). The Sumerian psychocosmos was very balanced one: Enlil is the highness while Enki is the deepness, Enlil is a haughty deity of harsh temperament while Enki is of mild and benevolent nature, he never uses violence except magical tricks when necessary. It could be said that Enlil is the Eagle while Enki is the Serpent (though there is a special class of serpent gods in the Sumerian tradition). Enlil enjoyed the winter while Enki enjoyed the summer, yet the winter solstice was dedicated to Enki while the summer solstice to Enlil. Enlil (Lord Weather) is often angry with humans and punishes them by disasters and diseases while Enki saves and heals them. In the myth you read it's also obvious how Enki counter-balances the practical genetic jokes of Ninmah (Ninhursag) by deciding some nice destiny for the invalides made by her.

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You ask about the patriarchalism and Enki? There is another generic Sumerian myth wherein Ninhursag defintely dominates over his lover. Well Enki has always enjoyed the company of water

goddesses in his Abzu, he is of a definite hedonist nature which costed him the lost a set of magical powers taken away by the young goddess Inanna while Enki was enjoing her lovely company.Seems that Enki is a remnant from the matriarchal Ubaid culture.

The Sumerian society became patriarchal for sure during the Imperial phase, but even prior to the Akkadian invasion the northern city of Nippur, the cultic centre of Enlil tended to become the Sumerian Vatican. Yet the Sumerian patriachalism was different than the Semitic one.

The female principle has never lost its significance. The most of the survived texts are from Nippur, so Enlil figures there as the supreme state deity. There should have been some tension between the two cultic centres in the Sumerian North (Nippur) and in the Sumerian South (Eridu) but Enlil and Enki have always complemented each other. It could be said that like a creator, as a man of art Enki is not interested in directly exercising power and rule - he has left it to Enlil, so he could have enough free time to ponder over the mystery of existence and to dream the future. He interferes only with the extreme cases when Enlil in his anger is on his way to destroy humanity.

According to a Babylonian priest from the Hellenistic epoch (the time after Babylon became the capital city of Alexander the Great's empire, the 4 century BCE) - Berosus, all the civilization was taught by an amphibian-like deity called Oannes and his 7 wisemen who came from the sea. Most probably the name Oannes was a Greek corruption for Enki-Ea-Dagon-Chthulhu ;)

The greatest mistake of the so called theistic satanism is to interprete Enlil as Yahweh. Enlil is in fact Belzebub, the Lord of Flies in the Judaeo-Christian mythology. He was the prototype of the Hellene weather god Zeus as well.

The Bible is the latest corruption of the Sumerian generic mythos. There is first an Akkadian version of the same myth.

Therein the strike of the young gods is dramatized into a revolt, so the angry Elil (the Semitic for Enlil) interferes and demands the culprits to be punished. Ea (the Semitic for Enki) defends them and says they are in their right to revolt because of their heavy toil, so some solution of the problem is to be found.

Then one of the young gods decides to sacrifice himself and by his blood mixed with clay of Apsu (the Semitic for Abzu) Ea fashiones 7 human couples and Belet-ili (the Semitic for Ninhursag) gives birth to them. Humans multiply, and their noise prevent Elil from his sleep so he starts to invent whatever diseases and disasters (including the Flood) to destroy them and every time Ea saves them.

In fact the Biblical story of the Flood is directly stolen from this myth where the Akkadian name for the Hebrew Noah is Atrahasis, but there is older and very damaged Sumerian version of the Flood story where the survivor is called Ziudsura - in both versions Atrahasis/Ziudsura is a priest of Ea/Enki and the latter instructs him to built the vessel and save some animal couples. Anyway, Enlil's anger quickly passed away and he gave immortality to Enki's man.

But prior to the Biblical corruption of these ancient myths there were their Babylonian versions respectively in the texts *"Enuma Elish"* and *"Gilgamesh Epos"*. As I mentioned, in the 20th century BCE a new great wave of Semitic invasion overflowed Mesopotamia - the Amorites who spoke an Akkadian dialect For two centuries the nomades assimilated the Sumerian culture and established their Babylonian kingdom in 1894 BCE. The new Babylonian priesthood was in need of a new religious paradigm, so their tribal god Martu was turned into

the demiurg Marduk. Thus *"Enuma Elish"* the Babylonian epos of creation was written. Martu was well-known to the Sumerians from before, but now the new Amorite priesthood of Babylon made of Marduk a son of Ea (Enki).

The Semites didn't like the Sumerian supreme deity Enlil,

so their priests totally ignored him and Nippur went to oblivion. They turned the Sumerian primordial sea goddes Nammu into Tiamat - the evil Ea's mother, who wanted to destroy the young generation of gods, so the hero Marduk defeated her and her infernal legions in an epic cosmic battle and then made the world of her corpse.

He captured Tiamat's lover Kingu and brought him to his father Ea at Apsu where he slayed him and Ea fashioned humanity by the blood of Kingu and the clay of Apsu. This is the story which underlies Simon's Necronomicon. However, its incantation language which pretends to be Sumerian is hardly authentic.

The Sumerian language survived in Babylon for ritual use only - in the same way as the Latin was used by the newly christianized Germanic barbarians for Church liturgies only.

Babylonians created also the *"Gilgamesh Epos"* on the base of older Sumerian texts. Gilgamesh was in fact an ancient Sumerian king who maintained the Sumerian ethos against the Sumero-Akkadian mongrels from the city-state of Kish who threatened his city-state of Uruk.The Sumerian south was conservative and didn't like the multi-ethnic tendencies coming from the north. There Gilgamesh during his quest of immortality meets the now immortal survivor from the Flood known as Utnapishtim in this version. So, as you see the Biblical myth is a far and distorted reflection of these far earlier myths.

Along with the old Babylonian kingdom there were the Hurrites (of unknown race like the Sumerians), Hittites (of the Aryan race), Assyrians (Semites) etc. peoples who also adopted the Sumerian mythos and culture and changed it according to their own ethnic preferences. It's interesting to see how Enki solves the problems of the Hittite gods (though the Hittites knew him as Ea because of the Babylonian intermediary).

The Jewish Assyrologists insolently point out the better interpretative abilities of the Semitic re-tellers and editors of the Sumerian myths which were written down in a dry and laconic style by the Sumerian priests. They compare the Sumerians with the Germans - methodical and dry, deprived of the living Semitic imagination !

Yet what could they know about the oral tradition of Sumer? Some scholars suppose the Sumerian writing served mainly as a mnemonics. On the other hand, the very Jewish Assyrologists like Bottero say that the difference between the Semite Akkadian and the Sumerian was like between the French and Vietnamic, so what do they expect to know if they are not able to feel that alien language?

Moreover, I've noticed that when trying to translate some Sumerian sentence directly in my native language the translation becomes more direct than in English. (I'm far from knowing Sumerian but know some single phrases.) Also, I tend to think that the difference between Semites like the Akkadians and the present Jews and Arabs would be like the difference

between Germans and the present swarthy Iranians (who are still supposed to be Aryans!)

Well Sumerians have simply stated it - the gods made humans to work instead of them the work of creation. It's up to us to interprete it as a honour, or as a slavery.

You probably know about the modern ala-Sitchin conspiracy theories about the alien Anunnaki who colonized the earth and created the humans as bio-robots to work thereon. Sitchin is a Jew who just wrote a new version of the book of Enoch where the fallen angels corrupting humanity were first mentioned.

The Sumerian en-lords born by the ritual of sacred marriage were regarded as being of the bloodline of the Anunnaki and this ritual was a means to keep up their presence on the earth. The en-lords wore a modest shepherd cap as a traditional symbol of their authority. The interesting thing is that it was a Semite named Naramsin from the Akkadian dynasty who about 2230 BCE first dared to wear the horned tiara of the Anunna gods and to deify himself while still alive! Then when a disaster fell upon Akkad the Sumerians exclaimed: "Lo! it's the curse of Enlil" and wrote the text "The Cursing of Agade"

Indeed, who/what was before Sumer?

This is what the Babylonian priest Berossus said in the 3d century BCE:

"In the first year a beast named Oannes appeared from the Erythraean Sea (the Persian Gulf) in a place adjacent to Babylonia. Its entire body was that of a fish, but a human head had grown beneath the head of the fish and human feet likewise had grown from the fish's tail. It also had a human voice. . . . This beast spent the days with the men but ate no food. It gave to the men the knowledge of letters and sciences and crafts of all types. It also taught them how to found cities, establish temples, introduce laws, and measure land- It also revealed to them seeds and the gathering of fruits, and in general it gave men everything which is connected with the civilized life. From the time of that beast nothing further has been discovered. But when the sun set, this beast Oannes plunged back into the sea and spent the nights in the deep, for it was amphibious."

However, the original text of Berossus is lost (*"The Babyloniaca"*) , so the above quotation is quoted about 500 - 600 years later by Eusebius of Caesarea (263 - 339 CE) - an educated bishop of Palestine, a province of the newly Christianized Roman Empire, who possessed *"The Babyloniaca"* written in Greek by Berossus.

RE-PASTE

> You would note how the humour presented in these most ancient Sumerian images tend to disappear during the imperial phase of that civilization - if you compare them with the respective imagery from this period. Also, one would notice how the Semitic style dominates during the very Sumerian empire, which means that apart from the ruling Sumerian dynasty the majority of population were already mongrels. Yet Sumer existed for 1500 years so this ethos went through many changes during that period. It appeared suddenly and disappeared gradually leaving an echo (however distorted) for 1000 years yet.
>
> In this text I do recognize Enki as the Lovecraftian Cthulhu - he sleeps in the watery abyss Abzu, in the deep underground waters Engur, in his secret chamber Hal-an-kug in the same way as Cthulhu sleeps in his tomb in R'Lyeh.

+O+ So would I - there are so many paralells in the Mythos - though we must also wonder - if there were Other civilizations/peoples not recorded - perhaps buried under the visible sea level or deep in the earth that have not been discovered - Sumer may have adopted this symbol or aspects of its culture from Them - what a disturbing notion that we cannot go back any further into History to find the truth or source! +O+

In his book "Underworld" the diver Graham Hancock states a very plausible hypothesis about the end of the last Ice Age about 10 000 BCE when the polar ice caps (the northern one extended to the northern Europe) started to melt. Some big inner lakes and seas were formed on the ice cover which was thick about 4-5 km. The catastrophe took place somewhere about 7000 BCE where the walls of the ice caps crumbled and the inner seas flowed into the oceans (and some over the continents) so the level of the global water sharply got higher... The today Persian Gulf was a fertile valley of a big river uniting the Euphrates and Tigris and around its banks there flourished the proto-Sumerian civilization. It was swept up for one night exactly as the myths tell us. The same doom befell other seaside and coastal civilizations as well. Lord Weather assured himself with a quiet sleep for the next millennia ;) Graham Hancock complains that no underwater archaeological research was permitted nowadays because of the military situation in the Gulf. The French Assyriologist of Jewish origin Jean Bottero asserts that the Persian Gulf hypothesis is irrelevant since no remnants of clay brickwork are supposed to survive thousand of years under the water even if the hypothesis was true. It has its logic because if the sunken valley was a continuation of Mesopotamia no stone material is expected to be found there as well. The civilizations of Egypt, the Hittite empire, and Assyria were happy with their stone buildings. Almost everything built in Sumer was baked brickwork - nevertheless a lasting material yet not like the stone.

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+O+ Soft cocks ;) lol +O+

> Well Enki's name means Lord of the Earth (en-ki) and is probably the most ancient one of the Sumerian pantheon because his cultic centre Eridu in the southern Mesopotamia was the most ancient Sumerian city. His cult is supposed to precede even the Sumerians. You ask who/what was before Sumer? Nobody knows with certainty but there are remnants of a proto-Sumerian culture called *Ubaid culture* well-known by its reptilian-humanoid idols. It's supposed that Enki derives from that pre-Sumerian culture.

+O+ So there are hints of something, someone before Sumer? I didn't know that! Do you know much about this Ubaid culture? +O+

The prehistoric Ubaid culture is dated since 5300 BCE with the most ancient layer in Eridu where remnants of a cult to a fish-like deity are found. According to the later Sumerian records Enki's cultic centre of Eridu was the most ancient city from before the Flood. There should have been a deep lagoon amongst the reeds called Abzu where the amphibian deity was supposed to live. However, on the map of the Ubaid culture I attach here, you will see that Eridu was located at the seaside - now the Persian Gulf has withdrawn its waters and the remnants of Eridu lie in the desert. See the attached

images. The adherents of the above mentioned hypothesis suppose that the Ubaid people were peripheral to the perished proto-Sumerian civilization from the sunken valley, so they needed some time to restore it - their expansion north-westwards is remarkable but on the other hand, the historic appearance of the Sumerians about 3500 BCE brought too sharply an almost developed civilization. According to another hypothesis the Sumerians came from the northern mountains with their heavenly cult to Enlil and made a sound symbiosis with the southern Ubaid people who worshiped Enki. The rational Sumerians with the magical Ubaids. There are, however, many contradictory facts. In fact, neither the terms "Ubaid" nor "Sumer" are the authentic names for these peoples. Ubaid comes from the Arabian name "al Ubaid" for the mound where the first traces of that culture were excavated. The so called "Sumerians" called their land **Ki-en-gir** the Land of the Reed Lords. The reed was a sacred plant for the people of Ki-en-gir - all they had in the beginning was only reed and clay + intelligence. "Sumer" was the Semitic name for **Ki-en-gir** adopted by the historians. I also follow that inertion. Note also that Samarra bowl with the swastika on its bottom - the design is the same like that one with the **kur** sign I sent to you before but the fishes around would asociate it with Enki rather than with Enlil. According to the scholars the Samarra culture was parallel to Ubaid but in northern Mesopotamia.

Here it is a part from a text dedicated to Enki, which I would call "the Hymn of Sumer" :

"Sumer, great mountain, land of heaven and earth, trailing glory, bestowing powers on the people from sunrise to sunset: your powers are superior powers, untouchable, and your heart is complex and inscrutable. Like heaven itself, your just matrix, in which gods too can be born, is beyond reach. Giving birth to kings who put on the good diadem, giving birth to lords who wear the crown on their heads -- your lord, the honoured lord, sits with An the king on An's dais. Your king, the Great Mountain, Father Enlil, the father of all the lands, has blocked you impenetrably (?) like a cedar tree. The Anuna, the great gods, have taken up dwellings in your midst, and consume their food in your giguna shrines among the unique and exceptional trees. Household Sumer, may your sheepfolds be built and your cattle multiply, may your giguna touch the skies. May your good temples reach up to heaven. May the Anuna determine the destinies in your midst."

This was in fact Enki's blessing to Sumer (*Ki-en-gi/r* in the original text).

> Enki is an amphibian-like humanoid deity who is distinguished by its benevolent character. His Babylonian symbol was the goat-fish -

+O+ Going out on a limb here - is it possible, likely even, that these fantastic descriptions of half-humanoids, goat-fish etc are not in fact fable - but are remnants of ages gone by that depict ancient stages of our evolution? Or are these God descriptions treated as literal or symbolic by the Sumer? In regards to the depictions of the gods, i.e. Enki, Its fascinating - and infathomable at the same time. We can't know if these were figurative or symbolic or even ignorant translations of an event (i.e. maybe whatever it was was wearing a suit or maybe it was simply as they said it was and did what they said it did. Life is still far too enigmatic in general to dismiss such mythos out of hand - its not like humanity has really proved the reality of its own assertions or is any more reliable for the truth now than then...+O+

The Sumerian as well as any other Bronze Age human perception was different than that which the most of humanity shared during the Iron Age, or that which it shares now. Each aeon had a different disposition of the human focus of awareness. For the Bronze Age perception the deities were immanent while for the Iron Age perception when the focus of awareness got more firmly fixed the deities (or the deity) became transcendent.

> wherefrom the astrological symbol of Capricorn derived. Enki is the creator god (Nudimud) but he shares his rule with his brother Enlil - the Lord of Air (en-lil). The Sumerian psychocosmos was very balanced one: Enlil is the highness while Enki is the deepness, Enlil is a haughty deity of harsh temperament while Enki is of mild and benevolent nature, he never uses violence except magical tricks when necessary. It could be said that Enlil is the Eagle while Enki is the Serpent (though there is a special class of serpent gods in the Sumerian tradition). Enlil enjoyed the winter while Enki enjoyed the summer, yet the winter solstice was dedicated to Enki while the summer solstice to Enlil. Enlil (Lord Weather) is often angry with humans and punishes them by disasters and diseases while Enki saves and heals them. In the myth you read it's also obvious how Enki counter-balances the practical genetic jokes of Ninmah (Ninhursag) by deciding some nice destiny for the invalides made by her.

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Yes, they are repetitive and cyclic though each culture is more or less unique in itself. Enki is definetely the archetype of the trickster while for Satan there is also another Sumerian candidate I would comment later. The later archetypes of the king and his jester could be recognized in Enlil/Enki relations as well but as Crowley hints in his Tarot interpretations, the Fool could be the hidden creator while the Magus and the Emperor could be the outer executors of his will. Thus the Fool is not responsible for their more rigid actions though he has inspired them.

> You ask about the patriarchalism and Enki? There is another generic Sumerian myth wherein Ninhursag defintely dominates over his lover. Well Enki has always enjoyed the company of water goddesses in his Abzu, he is of a definite hedonist nature which costed him the lost a set of magical powers taken away by the young goddess Inanna while Enki was enjoing her lovely company.Seems that Enki is a remnant from the matriarchal Ubaid culture.

+O+ These stories seem so old... we can find these in almost any culture in one way or another - is this because the human physiology allows for only so many variations on a theme? That our physiology is built to have these reactions and responses to other humans that repeat over and over like a sort of programming? +O+

> The Sumerian society became patriarchal for sure during the Imperial phase, but even prior to the Akkadian invasion the northern city of Nippur, the cultic centre of Enlil tended to become the Sumerian Vatican. Yet the Sumerian patriachalism was different than the Semitic one.

+O+ At the time of Sumer what were the Semites called? Do you think the Semites existed before Sumer - is this a very old war of ideas? +O+

The Semites were just there, coming from the desert, attracted by the wealth of the *Land of the Reed Lords* they called "Sumer". True, there was the flourishing Semitic city-state of Ebla in Syria in the 3d millennium BCE but the Akkadians totally destroyed it. What makes me indignant is the present Western jewified history which denies or stay silent about the ethnic tragedy of the Sumerians put under systematic genocides during the Akkadian conquest. What I know is thanksgiving to certain local and Russian scholars who are still jew-propaganda free. The main tendency in the present jewified history is to recognize language groups only and to deny the ethnicities. All the wars and conflicts are explained by economical motives only! Yes, it could be said so - a very old war of ideas, but the Aryans are not to be spared as well, despite of my belonging to them. After all, the Semites were desert jackals while the Aryans were steppen wolves - both races preying on civilizations.

Eastwards from Sumer and about 1000 years later than Sumer, there in the Indus River Valley a Sumerian-like civilization called Harappa flourished. The anthropological research shows that the people who founded it - were of almost the same ethnic origin as the Ubaid people. After another 1000 years of civilization and culture there came the militant Aryans and did almost the same what the Semites did in Mesopotamia. If today there is some spiritual trace from the ancient Harappians it's the Tantra - it was the Aryans who replaced it by their austere Vedas and ascetic Yoga. The stupid and insolent Aryanized and then Semitized today's mongrels who call themselves Hindus claim the Vedic culture derived from Harappa. Yet for me the most fascinating ancient Aryan civilization was that of the Hittites established almost parallely with Babylon in the 18th century BCE. Their name is another historian invention - they called themselves Nesili after their first city-state of Nesa and called their land Hatti. They preyed on the Hurrians who were more civilized than them until they developed their unique Sumerian-like civilization. In fact it was the Hittites who were the bridge between the Sumerian Aeon and the Hellenic Aeon. The defenders of Troy were one of the successors of their great empire in Asia Minor.

Sumer/Ki-en-gir also followed its own imperialistic and globalistic politics. Here I quote the*"Incantation of Nudimud"* (Enki's name as a creator) which is the first example for a globalist plan. It's a part of a text called *"Enmerkar and the Lord of Aratta"* wheren the en-lord of Uruk Enmerkar sends a messenger to the en-lord of Aratta who refuses to obey him. The messenger is to pronounce the *"Incantation of Nudimud"* before the lord of Aratta to persuade him obey the general plan of the Anunna gods:

"Chant to him the holy song, the incantation sung in its chambers -- the incantation ofNudimmud: *"On that day when there is no snake, when there is no scorpion, when there is no hyena, when there is no lion, when there is neither dog nor wolf, when there is thus neither fear nor trembling, man has no rival! At such a time, may the lands of Šubur and Ḫamazi, the many-tongued, and Sumer, the great mountain of the me of magnificence, and Akkad, the land possessing all that is befitting, and the Martu land, resting in security -- the whole universe, the well-guarded people -- may they all address Enlil together in a single language! For at that time, for the ambitious lords, for the ambitious princes, for the ambitious kings, Enki, for the ambitious lords, for the ambitious princes, for the ambitious kings, for the ambitious lords, for the ambitious princes, for the ambitious kings -- Enki, the lord of abundance and of steadfast decisions, the wise and knowing lord of the Land, the expert of the gods, chosen for wisdom, the lord of Eridug, shall change the speech in their mouths, as many as he had placed there, and so the speech of mankind is truly one."*""

The father of Sumerology, Samuel Noah Kramer (his origin is beyond comment) first translated this text as if Enki was confusing the peoples's languages to confirm the Biblical text about Yahweh who confused the languages that peoples may not understand each other after the fall of Babylon, but this Oxford translation reads quite the opposite which is exactly in the context of the narrative - Enki will change the peoples's languages to make them truly one that they may address Enlil together in a single language. This imperial plan includes Akkad and Martu - the Semitic lands.

Somebody had said that Yahweh was a virus in the system of Anunnaki. The history confirms it - the Jews use that globalization plan by using the English (the "angelic") language. The most disgusting association in this respect is in *"The Atlantean Necronomicon"* by Warlock Asylum where the four main Anunnaki: An, Enki, Enlil and Ninhursag are attributed respectively to Fire, Water, Air and Earth to form the Tetragrammaton name YHVH ! However, the authentic Sumerian magical tradition knew the 4 winds, not the 4 elements, which are a later invention and this is just the next speculation.

The female principle has never lost its significance. The most of the survived texts are from Nippur, so Enlil figures there as the supreme state deity. There should have been some

> tension between the two cultic centres in the Sumerian North (Nippur) and in the Sumerian South (Eridu) but Enlil and Enki have always complemented each other. It could be said that like a creator, as a man of art Enki is not interested in directly exercising power and rule - he has left it to Enlil, so he could have enough free time to ponder over the mystery of existence and to dream the future. He interferes only with the extreme cases when Enlil in his anger is on his way to destroy humanity.

+O+ Seems polytheism was less dictatorial than monotheism +O+

Oh yes, the polytheism is the natural state of the religious feeling while the monotheism is a political ideology dictated by the Iron Age centralized monarchies rather than by a religious necessity. There was a such an attempt in Egypt still in the Bronze Age but it didn't last long. The Assyriologists of Jewish origin like Jacobsen and Bottero do not miss any possibility to point out that while the ancient Mesopotamians believed in immanent deities, the appearance of the transcendent concept in the Judaism marked a "higher" phase of the religious thought's evolution. The appearance of transcendentalism is simply a symptom of materialism – the divine becomes inaccessible due to the firmly fixation of the focus of awareness.

> The greatest mistake of the so called theistic satanism is to interprete Enlil as Yahweh. Enlil is in fact Belzebub, the Lord of Flies in the Judaeo-Christian mythology. He was the prototype of the Hellene weather god Zeus as well.

+O+ I don't think humans have much Range when they interpret anymore - seems everything must be dualistic and the preponderance of Nazarene programming naturally suggests to them that Yahweh should take pride of place - as if they believe the underlying scourge of the planet was the most high - and the First.+O+

On the other hand, according to another myth, Enlil invented the hoe and taught aggriculture to the Sumerians.

+O+ Any other time I'd have asked why you referred to the Mighty Lord of Olympus as a mere weather god. I am presently reading a book on the Tragedy of the Greeks and gaining some understanding of the dramatic innovations that turned the Bachic revelries into plays with actors, a stage and the mode of interactions and developments that led to Comedy, Tragedy and Modern Drama.

Its seems the man Aeschylus was an important factor in re-interpreting the Greek odes and choruses into epics such as the Illiad and Odyssee et al and framing them the way they are - with a lot of help from some other innovators - but he is credited for many innovations that laid the seeds for Tragedy. I can understand that Zeus, indeed all gods were at some time or another interpreted differently i.e. less soveriegn and Epic than was later adopted and retained til modern day - and that such devices as Aeschylus's dramas helped chang the perception of gods and their interactions from what was previously understood... +O+

The weather god isn't underestimating at all ;) I will comment thereon in my further answers to your questions. After all it's the weather and the climate which form the human races and languages. That why Enlil and Zeus were called Father of All Peoples.

I think the Hellenic antagonism between Zeus and Prometheus echoes the Sumerian tension Enlil/Enki. (Though according to a certain very important myth while Enki was deadly agonizing, Enlil made anything possible to save him.) I do not condemn the Hellenes for distorting a more

ancient mythos but the Sumerian archetypal imprint on the rest of the human races is really amazing. I even do not condemn the Akkadians and Babylonians - each further development of the archetypes contribute for our full understanding. The Sumerians were historically the first because they first invented writing and wrote them down but as I have written elsewhere we have a written history since 6000 years but humanity is far older...

> The Bible is the latest corruption of the Sumerian generic mythos. There is first an Akkadian version of the same myth.

+O+ Are there any transcripts of this online? Or that you have? I would like to see it. +O+

There should be but I'm not able to work yet with the site of Akkadian literature an Assyriologist student gave me a link to. So for the time being read this translation here:

http://www.bibliotecapleyades.net/serpents_dragons/boulay03e_a.htm

You can see the story with commentaries here:

http://faculty.gvsu.edu/websterm/Atrahasi.htm

See also this version which seems to be somehow more full:

http://www.livius.org/as-at/atrahasis/atrahasis.html

+O+ Seems here that Sumer was more... kind... more interested in their creations - whilst the Semites set the Gods against them for making too much noise and trouble? The seeds of Yahweh? +O+

Yes. Yet in some way I tend to empathize with Enlil's anger to the human multitudes ;) By the way I do recommend to you that generic Sumerian myth which fortunately was comparatively well survived. It speaks well of Enki's nature ;) However I should tell you beforehand that these names: Ninhursag/ga, Ninsikila (not to be confused later with the second Ninsikila in the same text) Nintur, and Damgalnuna (Damkina, Davkina) are names for the same goddess. I feel an entire Sumerian secret qabala could be extracted from this text:

http://etcsl.orinst.ox.ac.uk/cgi-bin/etcsl.cgi?text=t.1.1.1&display=Crit&charenc=gcirc&lineid=t111.p1#t111.p1

Enki and Ninḫursaĝa

1-4. Pure are the cities -- and you are the ones to whom they are allotted. Pure is Dilmun land. Pure is Sumer -- and you are the ones to whom it is allotted. Pure is Dilmun land. Pure is Dilmunland. Virginal is Dilmun land. Virginal is Dilmun land. Pristine is Dilmun land.
5-10. He laid her down all alone in Dilmun, and the place where Enki had lain down with his spouse, that place was still virginal, that place was still pristine. He laid her down all alone in Dilmun, and the place where Enki had lain down with Ninsikila, that place was virginal, that place was pristine.
11-16. In Dilmun the raven was not yet cawing, the partridge not cackling. The lion did not slay, the wolf was not carrying off lambs, the dog had not been taught to make kids curl up, the pig had not learned that grain was to be eaten.

17-19. When a widow has spread malt on the roof, the birds did not yet eat that malt up there. The pigeon then did not tuck the head under its wing.
20-26. No eye-diseases said there: "I am the eye disease." No headache said there: "I am the headache." No old woman belonging to it said there: "I am an old woman." No old man belonging to it said there: "I am an old man." No maiden in her unwashed state …… in the city. No man dredging a river said there: "It is getting dark." No herald made the rounds in his border district.
27-28. No singer sang an *elulam* there. No wailings were wailed in the city's outskirts there.
29-32. Ninsikila said to her father Enki: "You have given a city. You have given a city. What does your giving avail me? You have given a city, Dilmun. You have given a city. What does your giving avail me? You have given ……. You have given a city. What avails me your giving?"
33-39. "You have given ……, a city that has no river quay. You have given a city. What does your giving avail me?"
1 line fragmentary "A city that has no fields, glebe or furrow"
3 lines missing
40-43. (Enki answered Ninsikila:) "When Utu steps up into heaven, fresh waters shall run out of the ground for you from the standing vessels (?) on Ezen's (?) shore, from Nanna's radiant high temple, from the mouth of the waters running underground."
44-49. "May the waters rise up from it into your great basins. May your city drink water aplenty from them. May Dilmun drink water aplenty from them. May your pools of salt water become pools of fresh water. May your city become an emporium on the quay for the Land. May Dilmun become an emporium on the quay for the Land."
{(*Possible insertion point for additional lines in a ms. from Urim:*)

49A-49P. "May the land of Tukriš hand over to you gold from Ḫarali, lapis lazuli and ……. May the land of Meluḫa load precious desirable cornelian, *meš* wood of Magan and the best *abba* wood into large ships for you. May the land of Marḫaši yield you precious stones, topazes. May the land of Magan offer you strong, powerful copper, dolerite, *u* stone and *šumin* stone. May the Sea-landoffer you its own ebony wood, …… of a king. May the 'Tent'-lands offer you fine multicoloured wools. May the land of Elam hand over to you choice wools, its tribute. May the manor of Urim, the royal throne dais, the city ……, load up into large ships for you sesame, august raiment, and fine cloth. May the wide sea yield you its wealth."
49Q-49V. The city's dwellings are good dwellings. Dilmun's dwellings are good dwellings. Its grains are little grains, its dates are big dates, its harvests are triple ……, its wood is …… wood.
}

50-54. At that moment, on that day, and under that sun, when Utu stepped up into heaven, from the standing vessels (?) on Ezen's (?) shore, from Nanna's radiant high temple, from the mouth of the waters running underground, fresh waters ran out of the ground for her.
55-62. The waters rose up from it into her great basins. Her city drank water aplenty from them .Dilmun drank water aplenty from them. Her pools of salt water indeed became pools of fresh

water. Her fields, glebe and furrows indeed produced grain for her. Her city indeed became an emporium on the quay for the Land. Dilmun indeed became an emporium on the quay for the Land. At that moment, on that day, and under that sun, so it indeed happened.

63-68. All alone the wise one, toward Nintur, the country's mother, Enki, the wise one, toward Nintur, the country's mother, was digging his phallus into the dykes, plunging his phallus into the reedbeds. The august one pulled his phallus aside and cried out: "No man take me in the marsh."

69-74. Enki cried out: "By the life's breath of heaven I adjure you. Lie down for me in the marsh, lie down for me in the marsh, that would be joyous." Enki distributed his semen destined forDamgalnuna. He poured semen into Ninḫursaĝa's womb and she conceived the semen in the womb, the semen of Enki.

75-87. But her one month was one day, but her two months were two days, but her three months were three days, but her four months were four days, but her five months were five days, but her six months were six days, but her seven months were seven days, but her eight months were eight days, but her nine months were nine days. In the month of womanhood, like fine (?) oil, like fine (?) oil, like oil of abundance, Nintur, mother of the country, like fine (?) oil, gave birth to Ninnisig.

88-96. In turn Ninnisig went out to the riverbank. Enki was able to see up there from in the marsh, he was able to see up there, he was. He said to his minister Isimud: "Is this nice youngster not to be kissed? Is this nice Ninnisig not to be kissed?" His minister Isimud answered him: "Is this nice youngster not to be kissed? Is this nice Ninnisig not to be kissed? My master will sail, let me navigate. He will sail, let me navigate."

97-107. First he put his feet in the boat, next he put them on dry land. He clasped her to the bosom, kissed her, Enki poured semen into the womb and she conceived the semen in the womb, the semen of Enki. But her one month was one day, but her two months were two days, but her nine months were nine days. In the month of womanhood, like fine (?) oil, like fine (?) oil, like oil of abundance, Ninnisig, like fine (?) oil, like fine (?) oil, like oil of abundance, gave birth toNinkura.

108-116. In turn Ninkura went out to the riverbank. Enki was able to see up there from in the marsh, he was able to see up there, he was. He said to his minister Isimud: "Is this nice youngster not to be kissed? Is this nice Ninkura not to kissed?" His minister Isimud answered him: "Kiss this nice youngster. Kiss this nice Ninkura. My master will sail, let me navigate. He will sail, let me navigate."

117-126. First he put his feet in the boat, next he put them on dry land. He clasped her to the bosom, kissed her, Enki poured semen into the womb and she conceived the semen in the womb, the semen of Enki. But her one month was one day, but her nine months were nine days. In the month of womanhood, like fine (?) oil, like fine (?) oil, like oil of abundance, Ninkura, like fine (?) oil, like fine (?) oil, like oil of abundance, gave birth to Uttu, the exalted (?) woman.

{(*Insertion point for additional lines in a ms. of unknown origin:*)

126A-126K. Ninkura in turn gave birth to Ninimma. She brought the child up and made her

flourish. Ninimma in turn went out to the riverbank. Enki was towing his boat along and was able to see up there, ……. He laid eyes on Ninimma on the riverbank and said to his minister Isimud: "Have I ever kissed one like this nice youngster? Have I ever made love to one like niceNinimma?" His minister Isimud answered him: "My master will sail, let me navigate. He will sail, let me navigate."

126L-126Q. First he put his feet in the boat, next he put them on dry land. He clasped her to the bosom, lying in her crotch, made love to the youngster and kissed her. Enki poured semen into Ninimma's womb and she conceived the semen in the womb, the semen of Enki.

126R-126CC. To the woman its one month was but its one day, its two months were but its two days, its three months were but its three days, its four months were but its four days, its five months were but its five days, its six months were but its six days, its seven months were but its seven days, its eight months were but its eight days, and at its nine days, in the month of womanhood, like fine (?) oil, like fine (?) oil, like oil of abundance, Ninimma, like fine (?) oil, like oil of abundance, gave birth to Uttu, the exalted (?) woman.

}

127-146. Nintur said to Uttu: "Let me advise you, and may you take heed of my advice. Let me speak words to you and may you heed my words. From in the marsh one man is able to see up here, is able to see up here, he is; from in the marsh Enki is able to see up here, is able to see up here, he is. He will set eyes on you."

10 lines fragmentary …… Uttu, the exalted (?) woman ……

3 lines fragmentary

147-151. (Uttu said:) "Bring cucumbers in ……, bring apples with their stems sticking out (?), bring grapes in their clusters, and in the house you will indeed have hold of my halter, O Enki, you will indeed have hold of my halter."

152-158. When he was filling with water a second time, he filled the dykes with water, he filled the canals with water, he filled the fallows with water. The gardener in his joy rose (?) from the dust and embraced him: "Who are you who …… the garden?"

159-166. Enki (said to) …… the gardener:

4 lines missing

He brought him cucumbers in ……, brought him apples with their stems sticking out (?), brought him grapes in their clusters, filled his lap.

167-177. Enki made his face attractive and took a staff in his hand. Enki came to a halt at Uttu's, knocked at her house (demanding): "Open up, open up." (She asked): "Who are you?" (He answered:) "I am a gardener. Let me give you cucumbers, apples, and grapes for your consent." Joyfully Uttu opened the house. Enki gave Uttu, the exalted (?) woman, cucumbers in ……, gave her apples with their stems sticking out (?), gave her grapes in their clusters.

{(*1 line not in the ms. from Nibru:*) He poured beer for her in the large *ban* measure.}

178-185. Uttu, the exalted (?) woman, …… to the left for him, waved the hands for him. Enkiaroused Uttu. He clasped her to the bosom, lying in her crotch, fondled her thighs, fondled her with the hand. He clasped her to the bosom, lying in her crotch, made love to the youngster

and kissed her. Enki poured semen into Uttu's womb and she conceived the semen in the womb, the semen of Enki.

186-189. Uttu, the beautiful woman, cried out: "Woe, my thighs." She cried out: "Woe, my body. Woe, my heart." Ninḫursaĝa removed the semen from the thighs.

2 lines fragmentary

190-197. She grew the 'tree' plant, she grew the 'honey' plant, she grew the 'vegetable' plant, she grew the esparto grass (?), she grew the *atutu* plant, she grew the *aštaltal* plant, she grew the …… plant, she grew the *amḫaru* plant.

198-201. Enki was able to see up there from in the marsh, he was able to see up there, he was. He said to his minister Isimud: "I have not determined the destiny of these plants. What is this one? What is that one?"

202-210. His minister Isimud had the answer for him. "My master, the 'tree' plant," he said to him, cut it off for him and Enki ate it. "My master, the 'honey' plant," he said to him, pulled it up for him and Enki ate it. "My master, the 'vegetable' plant," he said to him, cut it off for him and Enki ate it. "My master, the alfalfa grass (?)," he said to him, pulled it up for him and Enki ate it.

211-219. "My master, the *atutu* plant," he said to him, cut it off for him and Enki ate it. "My master, the *aštaltal* plant," he said to him, pulled it up for him and Enki ate it. "My master, the …… plant," he said to him, cut it off for him and Enki ate it. "My master, the *amḫaru* plant," he said to him, pulled it up for him and Enki ate it. Enki determined the destiny of the plants, had them know it in their hearts.

220-227. Ninḫursaĝa cursed the name Enki: "Until his dying day, I will never look upon him with life-giving eye." The Anuna sat down in the dust. But a fox was able to speak to Enlil: "If I bringNinḫursaĝa to you, what will be my reward?" Enlil answered the fox: "If you bring Ninḫursaĝa to me, I shall erect two birch (?) trees for you in my city and you will be renowned."

228-234. The fox first anointed his body, first shook out his fur (?), first put kohl on his eyes.

4 lines fragmentary

235-246. (The fox said to Ninḫursaĝa:) "I have been to Nibru, but Enlil ……. I have been to Urim, but Nanna ……. I have been to Larsam, but Utu ……. I have been to Unug, but Inana ……. I am seeking refuge with one who is ……."

7 lines fragmentary

247-253. Ninḫursaĝa hastened to the temple. The Anuna slipped off her garment, made ……, determined its destiny and ……. Ninḫursaĝa made Enki sit by her vagina. {(*1 line not in the ms. from Nibru:*) She placed (?) her hands on ……. and ……. on its outside.}

254-263. (Ninḫursaĝa asked:) "My brother, what part of you hurts you?" "The top of my head (*ugu-dili*) hurts me." She gave birth to Ab-u out of it. "My brother, what part of you hurts you?" "The locks of my hair (*siki*) hurt me." She gave birth to Ninsikila out of it. "My brother, what part of you hurts you?" "My nose (*giri*) hurts me." She gave birth to Ningiriutud out of it. "My brother, what part of you hurts you?" "My mouth (*ka*) hurts me." She gave birth to Ninkasi out of it.

264-271. "My brother, what part of you hurts you?" "My throat (*zi*) hurts me." She gave birth to Naziout of it. "My brother, what part of you hurts you?" "My arm (*a*) hurts me." She gave birth to Azimuaout of it. "My brother, what part of you hurts you?" "My ribs (*ti*) hurt me." She gave birth to Ninti out of it. "My brother, what part of you hurts you?" "My sides (*zag*) hurt me." She gave birth to Ensagout of it.

272-280. (She said:) "For the little ones to whom I have given birth may rewards not be lacking. Ab-u shall become king of the grasses, Ninsikila shall become lord of Magan, Ningiriutud shall marry Ninazu, Ninkasi shall be what satisfies the heart, Nazi shall marry Nindara, Azimua shall marry Ninĝišzida, Ninti shall become the lady of the month, and Ensag shall become lord of Dilmun."

281. Praise be to Father Enki.

> Therein the strike of the young gods is dramatized into a revolt, so the angry Elil (the Semitic for Enlil) interferes and demands the culprits to be punished. Ea (the Semitic for Enki) defends them and says they are in their right to revolt because of their heavy toil, so some solution of the problem is to be found.

+O+ Interesting - seems the Sumer Pantheon were much more moderate in their disagreements and how they settled matters, deferring to one another in a kind of gentle oligarchy, whilst the Semites actively sought to rebel against the slightest yolk and overthrow by revolution - perhaps the seeds for the myth of Satan again? Certainly, when taken from its context and twisted slightly in different places the Sumer lore would quickly become distorted each time it was copied by some other culture and refashioned to suit their purposes until nothing was left of the original but the bare skeleton - the acts themselves or the concept of Mythology at all... +O+

Yes, you orientate yourself well in these ancient matters, but we know nothing yet. A lot of Sumerian texts lie undiscovered yet. Also, there are a lot of Sumerian texts unpublished yet, or maybe deliberately unpublished. This Oxford ETCSL project is a very noble enterprise indeed. Many jewified speculations are exposed by these publications of original Sumerian texts. By their transliterations one may restore even their cuneiform script. The damaged and unclear Sumerian original version also mentions about Enlil's plan to destroy humanity by the Flood, so he made all the Anunnaki swear an oath not help humanity anymore and that's why Enki warns his man Ziudsura by speaking to the wall and not to him lest he breaks his oath to Enlil and An. You can try to investigate it here:

http://etcsl.orinst.ox.ac.uk/cgi-bin/etcsl.cgi?text=t.1.7.4&display=Crit&charenc=gcirc&lineid=t174.p6#t174.p6

ETCSLtranslation : t.1.7.4 The Flood story

Segment A

approx. 36 lines missing

1-10. …… sets up ……. "I will …… the perishing of my mankind; for Nintur, I will stop the annihilation of my creatures, and I will return the people from their dwelling grounds. Let them build many cities so that I can refresh myself in their shade. Let them lay the bricks of many cities in pure places, let them establish places of divination in pure places, and when the fire-quenching …… is arranged, the divine rites and exalted powers are perfected and the earth is irrigated, I will establish well-being there."

10-14. After An, Enlil, Enki and Ninḫursaĝa had fashioned the black-headed people, they also made animals multiply everywhere, and made herds of four-legged animals exist on the plains, as is befitting.

approx. 32 lines missing

Segment B

1-3.

3 lines fragmentary

4-5. "I will oversee their labour. Let …… the builder of the Land, dig a solid foundation."

6-18. After the …… of kingship had descended from heaven, after the exalted crown and throne of kingship had descended from heaven, the divine rites and the exalted powers were perfected, the bricks of the cities were laid in holy places, their names were announced and the …… were distributed. The first of the cities, Eridug, was given to Nudimmud the leader. The second, Bad-tibira, was given to the Mistress. The third, Larag, was given to Pabilsaĝ. The fourth, Zimbir, was given to the hero Utu. The fifth, Šuruppag, was given to Sud. And after the names of these cities had been announced and the …… had been distributed, the river ……, …… was watered, and with the cleansing of the small canals …… were established.

approx. 34 lines missing

Segment C

1-27. ……seat in heaven. …… flood. …… mankind. So he made ……. Then Nintur ……. HolyInana made a lament for its people. Enki took counsel with himself. An, Enlil, Enki and Ninḫursaĝamade all the gods of heaven and earth take an oath by invoking An and Enlil. In those days Zi-ud-sura the king, the *gudug* priest, ……. He fashioned ……. The humble, committed, reverent ……. Day by day, standing constantly at ……. Something that was not a dream appeared, conversation ……, …… taking an oath by invoking heaven and earth. In the Ki-ur, the gods …… a wall. Zi-ud-sura, standing at its side, heard: "Side-wall standing at my left side, ……. Side-wall, I will speak words to you; take heed of my words, pay attention to my instructions. A flood will sweep over the …… in all the ……. A decision that the seed of mankind is to be destroyed has been made. The verdict, the word of the divine assembly, cannot

be revoked. The order announced by An and Enlilcannot be overturned. Their kingship, their term has been cut off; their heart should be rested about this. Now ……. What ……."
approx. 38 lines missing

Segment D

1-11. All the windstorms and gales arose together, and the flood swept over the ……. After the flood had swept over the land, and waves and windstorms had rocked the huge boat for seven days and seven nights, Utu the sun god came out, illuminating heaven and earth. Zi-ud-sura could drill an opening in the huge boat and the hero Utu entered the huge boat with his rays. Zi-ud-sura the king prostrated himself before Utu. The king sacrificed oxen and offered innumerable sheep.
12-17.
six lines fragmentary
approx. 33 lines missing

Segment E

1-2. "They have made you swear by heaven and earth, ……. An and Enlil have made you swear by heaven and earth, ……."
3-11. More and more animals disembarked onto the earth. Zi-ud-sura the king prostrated himself before An and Enlil. An and Enlil treated Zi-ud-sura kindly ……, they granted him life like a god, they brought down to him eternal life. At that time, because of preserving the animals and the seed of mankind, they settled Zi-ud-sura the king in an overseas country, in the land Dilmun, where the sun rises.
12. "You ……."
approx. 39 lines missing

> Then one of the young gods decides to sacrifice himself and by his blood mixed with clay of Apsu (the Semitic for Abzu) Ea fashiones 7 human couples and Belet-ili (the Semitic for Ninhursag) gives birth to them. Humans multiply, and their noise prevent Elil from his sleep so he starts to invent whatever diseases and disasters (including the Flood) to destroy them and every time Ea saves them.

+O+ Seems here that Sumer was more... kind... more interested in their creations - whilst the Semites set the Gods against them for making too much noise and trouble? The seeds of Yahweh? +O+

> In fact the Biblical story of the Flood is directly stolen from this myth where the Akkadian name for the Hebrew Noah is Atrahasis, but there is older and very damaged Sumerian version of the Flood story where the survivor is called Ziudsura - in both versions Atrahasis/Ziudsura is a priest of Ea/Enki and the latter instructs him to built the vessel and save some animal couples. Anyway, Enlil's anger quickly passed away and he gave immortality to Enki's man.
>
> But prior to the Biblical corruption of these ancient myths there were their Babylonian versions respectively in the texts *"Enuma Elish"* and *"Gilgamesh Epos"*. As I mentioned, in the 20th century BCE a new great wave of Semitic invasion overflowed Mesopotamia - the Amorites who spoke an Akkadian dialect For two centuries the nomades assimilated the Sumerian culture and established their Babylonian kingdom in 1894 BCE. The new Babylonian priesthood was in need of a new religious paradigm, so their tribal god Martu was turned into the demiurg Marduk. Thus *"Enuma Elish"* the Babylonian epos of creation was written. Martu was well-known to the Sumerians from before, but now the new Amorite priesthood of Babylon made of Marduk a son of Ea (Enki).

+O+ Lovecraft never elaborates on any of this - he drops the name Marduk but only as some sort of distant hint, and titillation of some ancient culture that knew something ominous we have long lost... for him I think the Sumer culture was a rich source of alien notions due to the names, concepts and such - but I do not think, or know, that Lovecraft was any sort of scholar in Sumer - maybe I am wrong?... +O+

I've been told that Lovecraft had some notion of the Assyriology.

> The Semites didn't like the Sumerian supreme deity Enlil,

+O+ Why? Is it because of his approach to humanity and things being so alien so different to the reactions of the Semites? +O+

Yes, for sure. First they feared Enlil and that was naturally due to his temperament. In his cultic centre of Nippur, the Sumerian "Vatican" it was forbidden to speak loudly or to quarrel lest you break Enlil's dream. The citizens of Nippur should behave quietly, politely and kindly with each other that Enlil may be calm. Moreover Enlil was the deity of the Sumerian aristocracy which despised the haired Semitic upstarts. Enki was more a people's god. On the other hand, the Sumerian north first got semitized but maybe that didn't applied to Nippur. When the Aryan Hittites took Babylon in 1595 BCE they put a vassal Kassite dynasty to reign there. The Kassites were neither Semites nor Aryans, but they restored the cult of Enlil and his city of Nippur after some ages of oblivion. Enlil presented in the Hittite pantheon as well but rather as an underworld deity reproached by Ea (Enki) for not helping the gods during a disaster caused by another dethroned god.

> so their priests totally ignored him and Nippur went to oblivion. They turned the Sumerian primordial sea goddes Nammu into Tiamat - the evil Ea's mother, who wanted to destroy the young generation of gods, so the hero Marduk defeated her and her infernal legions in an epic cosmic battle and then made the world of her corpse.

+O+ How did they turn one thing into another out of curiosity for their method - did they simply decry the Sumer versions and tell their own version with twists through teachings, priests and punishment for any who disobeyed? +O+

Yes. On the other hand, it could be recognized that Babylon was the greatest achievement of the Semitic civilization throughout the history. The Biblical Jews loathed Babylon. The present ones tend to regard it as their cultural inheritance, especially the neo-pagan ones. Yet, the place was a nexion still in Sumerian times. It's Sumerian name was **kan-dingir-ra** which means "the gate of the gods". In Akkadian it reads **bab-ili** (bab = gate, ili = gods), the same. **Ilu** was the singular for god where the west Semitic **el** derives from. The Sumerian for god was **dingir**, something like "truly forwarded one".

> He captured Tiamat's lover Kingu and brought him to his father Ea at Apsu where he slayed him and Ea fashioned humanity by the blood of Kingu and the clay of Apsu. This is the story which underlies Simon's Necronomicon. However, its incantation language which pretends to be Sumerian is hardly authentic.

+O+ No... And who is the author of Simons Necronomicon? +O+

Simon :) A pseudonym for an anonymous author lived for sure in the 20th century BCE (maybe still alive), a fan of Crowley and Lovecraft. I can't deny his Necronomicon has achieved an authentic atmosphere of both the Babylonian *Enuma Elish* and the Lovecraftian mythos. Have you read *Enuma Elish*? Here it is translated:

http://www.sacred-texts.com/ane/enuma.htm

> The Sumerian language survived in Babylon for ritual use only - in the same way as the Latin was used by the newly christianized Germanic barbarians for Church liturgies only.
>
> Babylonians created also the *"Gilgamesh Epos"* on the base of older Sumerian texts. Gilgamesh was in fact an ancient Sumerian king who maintained the Sumerian ethos against the Sumero-Akkadian mongrels from the city-state of Kish who threatened his city-state of Uruk.The Sumerian south was conservative and didn't like the multi-ethnic tendencies coming from the north. There Gilgamesh during his quest of immortality meets the now immortal survivor from the Flood known as Utnapishtim in this version. So, as you see the Biblical myth is a far and distorted reflection of these far earlier myths.

+O+ Yes... I mean I've always suspected - ever since I learned the Christians took so much from the Pagans - but I lack the scholarly evidence you have just supplied to know exactly what came from what, so thank you. +O+

I'm a fucking beginner yet – it's a popular knowledge of common culture only ;)

> Along with the old Babylonian kingdom there were the Hurrites (of unknown race like the Sumerians), Hittites (of the Aryan race), Assyrians (Semites) etc. peoples who also adopted the Sumerian mythos and culture and changed it according to their own ethnic preferences. It's interesting to see how Enki solves the problems of the Hittite gods (though the Hittites knew him as Ea because of the Babylonian intermediary).

+O+ What do you think gives such range of diversity to peoples so as to make them twist one Myth so differently in any given direction? Do you think race is simply a collective psychosis of clan interpretation of the world that grows in power and becomes more entrenched in its own ideas until they become a religion? +O+

Races and languages are formed and conditioned by the climate of the geographic regions the human populations lived. Lord Weather and Lady Earth. The first mythological concepts are those formed by what we now call meteorological phenomena. For the ancient people they were numinous and animate things due to the different location of their focus of awareness. The animistic consciousness lived in an animate universe. The races and cultures were living beings which interact with each other. Some racial cultures created civilizations, and some, like the Sumerian one, created aeonic civilizations. Here the 9 angles aeonics is very true.

> The Jewish Assyrologists insolently point out the better interpretative abilities of the Semitic re-tellers and editors of the Sumerian myths which were written down in a dry and laconic style by the Sumerian priests. They compare the Sumerians with the Germans - methodical and dry, deprived of the living Semitic imagination !

+O+ I think their opinion on the matter is hardly impartial. +O+

> Yet what could they know about the oral tradition of Sumer? Some scholars suppose the Sumerian writing served mainly as a mnemonics. On the other hand, the very Jewish Assyrologists like Bottero say that the difference between the Semite Akkadian and the Sumerian was like between the French and Vietnamic, so what do they expect to know if they are not able to feel that alien language?

+O+ Moreover, what interest is it in theirs to know? Sumerian would undermine and reveal the threads they wove their stories together with to be distortions of some more purer original source. They dont want that. Nor any Jew to be known as the one who did that or is trying to do that. +O+

Unfortunately it's their Assyriologists who know Sumerian, not me. Here I would like to note that it's a time the occultists on the Left-hand Path who regards themselves genuine to start reading and studying ancient texts instead of satisfying themselves with reading contemporary occult literature only. "Writers" or rather manufacturers of occult literature like Michael Ford confirm for the next time the sad fact that the Western occultism is inauthentic because of its ignorance and superficiality. Well certain authors like Crowley, Anton Long and others show some good education, but one cannot satisfy with what they have written about matters as ancient as the world – Crowley at least has given a great list of bibliography but Anton Long says nothing about his sources concerning the Dark Gods mythos, their sigils and their names. Some of their names could be traced directly to the Sumero-Akkadian mythos. Some of their sigils are probably taken from some Arabian astronomical manuscripts which lead us back to the Ancient Orient where the known history starts. The sorcerer who lives anyway in an urban environment and rarely in the wilderness should make use of the informational urban culture and explore the roots of hir tradition. It's a bit of necromantic work and the necromancy is an essential part of magic despite of what Anton Long says about the dead aeons. Seems that Anton Long rely on the same disinformational approach the Magian use in order to promulgate his cult. Of course, we are to create new nexions but we cannot neglect the experience gathered in the old nexions. For me, even reading translated Sumerian texts is not satisfying when I don't know Sumerian, but knowing Sumerian proves to be a luxury I couldn't afford for the moment.

> Moreover, I've noticed that when trying to translate some Sumerian sentence directly in my native language the translation becomes more direct than in English. (I'm far from knowing Sumerian but know some single phrases.) Also, I tend to think that the difference between Semites like the Akkadians and the present Jews and Arabs would be like the difference between Germans and the present swarthy Iranians (who are still supposed to be Aryans!)
>
> Well Sumerians have simply stated it - the gods made humans to work instead of them the work of creation. It's up to us to interprete it as a honour, or as a slavery.

+O+ Yes - the moral seems to be missing or deliberately absent in giving us the choice and allowing us to make of it what we will without damning us to hell or promising us some sort of Heaven... This seems to be the largest distortion from the Magi on these myths, adding morality. +O+

Jean Bottero points it out as an advantage – while Enlil punishes humanity by the Flood because of preventing him from sleep via their noise, the Biblical Yahweh punishes them because of their sins! Seems that Bottero isn't aware of the fact that it's really shameful for a scholar to preach Judaism in the same way as the communist scholars ideologized all the science in the East Europe. They would make even the atomic physics to behave according to the Marxist dialectics. Let's never forget that Marxism was the atheist branch of Judaism.

> You probably know about the modern ala-Sitchin conspiracy theories about the alien Anunnaki who colonized the earth and created the humans as bio-robots to work thereon. Sitchin is a Jew who just wrote a new version of the book of Enoch where the fallen angels corrupting humanity were first mentioned.

+O+ Yes I read some Zachariah Sitchin, and while interesting for a while it began to get ridiculous... One could see the footprints on the page where he had jumped wildly to conclusions! +O+

By their lack of taste you shall recognize them ;)

> The Sumerian en-lords born by the ritual of sacred marriage were regarded as being of the bloodline of the Anunnaki and this ritual was a means to keep up their presence on the earth. The en-lords wore a modest shepherd cap as a traditional symbol of their authority. The interesting thing is that it was a Semite named Naramsin from the Akkadian dynasty who about 2230 BCE first dared to wear the horned tiara of the Anunna gods and to deify himself while still alive! Then when a disaster fell upon Akkad the Sumerians exclaimed: "Lo! it's the curse of Enlil" and wrote the text "The Cursing of Agade"

+O+ Perhaps the seeds of Jesus? +O+

Maybe but no, I rather don't think so. Self-deifying while still alive was a frequent practice amongst the ancient rulers. The Sumerian lugals during the imperial phase of Sumer also did it. Before the Akkadian conquest the rulers got deified post-mortem – like the en-lord of Uruk, Gilgamesh, or the nin-lady of Kish, Kubaba who was worshiped even by the Hurrians and the Hittites. Unfortunately it was the Akkadians who established the first empire in Mesopotamia. Many Sumerian en-lords tried before them but with a partial success only. The Akkadian Sargon later called the Great had an interesting childhood Naramsin ruled by terror never seen in Mesopotamia before. He put under genocide many Sumerian cities which were unwilling to recognize his rule. The history events showed he had an unbelievable luck. The Akkadians believed that the Sumerian goddess Inanna whom they called Ishtar, was on their side because she was angry with Sumer , mostly with Gilgamesh who refused the sacred marriage to her.At last the capital of Akkad – in Sumerian Agade, was devastated by the invasion of the mountain barbarians called Gutians and the Sumerian en-lords immediately made an alliance with them to overthrow the Akkadian rule. Maybe at the same time the poem "The Cursing of Agade" was written where at the command of Enlil, Inanna left Agade (as well as all gods who protected Akkad). For the Sumerians (as well for all ancient peoples) the politics and the mythology were one – it could be called magico-politics. Anyway, the city of Agade still lies undiscovered under the sands of Iraq...

Indeed, who/what was before Sumer?

+O+ I would be interested in learning more about the Ubaid, but as only remnants, fragments survive it may be impossible to go back any further and see for instance, if the Sumer twisted the original stories as did the Semite later twist the Sumer... not to suggest the Sumer deliberately covered the stories, but to imply that its possible Sumer adopted some aspects of a proto-mythos and omitted/changed others to suit...

I think the things are more complex than simply the new-coming culture assimilating and twisting the ideas of the older host-culture. In certain respects that's exactly the case but usually the cultures interact with each other and mutually penetrate each other. The analogy with living organisms which copulate to create a new life is very relevant here. Some hybrids are nice while other not so nice ;)

+O+ I cannot help but think all this information you have shared with me should be available for others somewhere! Its very important to our heritage, and if not for you, where would I find it? +O+

Well you know I was absent for one year or more to do my research, so there were many books read, internet sites and Assyriologist forums visited and attended at. Personal contacts as well.

Since you are interested you can also do your research using quite the same approach you use as regards the occultism ;) And of course, I could be also of help as far as I'm competent.

***** 9 Images Archived – See Below *****

+O+ I had a book on Sumerian culture/cuneiform that I was reading not that long ago but it seems to have disappeared - but at least I am not a complete virgin on the matters of Sumer. There is a lot of material to work through here so I will need some time to catch up to your year headstart lol... I must admit - seeing the picture of the Ubaids gave me quite a start! You were not kidding when you said they were reptilian looking...! Suddenly the myths of the Greys [Alien species], Annunaki and the developed shape of aliens in general in popular culture makes much more sense...

I've hosted all the files you sent me on Mvimaedivm Black for easy reference so I can keep track of my research notes as they develop and can look back on them easily - I just have to figure out how to send you an invitation so you can view them since it is a private wordpress only for Them. +O+

*****[And so SUMER was borne...]*****

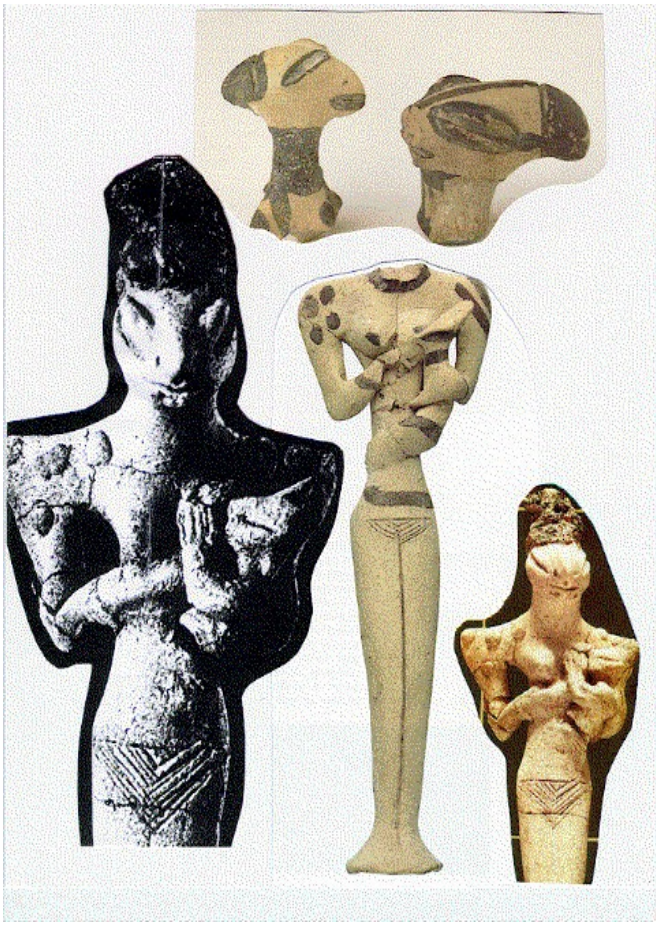
I'm of Them anyway, even if I disappear in the netherworld ;)
As I told you, I smelled some authentic trace of certain 09 dark ones which led me in the ancient Sumer where I got some emotional feedback from the Anunnaki mythos - such as I have never received from any Aryan mythos and it was enough to me to delve into that paradigm despite of the fact that it's the energy field generated by a dead aeon.So it could be said that it's a bit of necromantic work which demands a scholar dedication despite of the dry and boring approaches of Assyrology - the historic science based on the archaeological and linguistic investigation of the ancient Mesopotamia.
I came to the conclusion that what the sinister tradition defines as "Magian" was in fact a revolt against the culture of the Anunnaki mythos which gave rise to the first human civilization of the known history despite of the fact that the Sumerian Aeon wasn't the first aeon the human species have undergone. It was most probably the first historic aeon after some world disaster which befall on the civilizations from the so called Hyperborean aeon, so the historic succession was broken.
Anyway, the Magian revolt was anti-civilizational and especially its Abrahamic transformation is truly totalitarian, racist, fascistic and nazi aiming at the establishing a global cult to the national god of Israel and Judea and enslavement of all humanity - or, everything these insidious demagogues attribute to these terms + their own atheistic inventions like Communism, Marxism, Bolshevism, Maoism etc. It's obvious by the history that the so called Magianism was a hybrid between an Aryan decadent priesthood and an ambitious cabal of Semitic fanatics. Also, it's obvious from the history that the Semite race is the genetic executor of that anti-civilizational program still before that cabal - maybe, on a mythic view as the Anunnaki mythos reveals, by the caprices of certain Anunna deities themselves. That's a delicate magical matter indeed and that's why I'm there to investigate the problem at its very roots.
The caprices/hesitations of the gods and generally, the chaotic element in the universe is what makes magic possible, so what magic has destroyed, magic could re-create. The mythos says that one of the Anunnaki - the one of the most vital significance for the civilization, Inanna was

offended by the mythic hero of Sumer, Gilgamesh, who was a historic ruler of Uruk, the cultic centre of Inanna, in the 27th century BCE. Historically, and magically, this act of quarrel could mean Gilgamesh's refusal to participate in the sacred marriage ritual with the high priestess of Inanna in Uruk. As an en-lord (priest-king) of Uruk he was obliged to do it, and seems that he has broken the tradition and thus deprived Uruk from the Anunnaki's presence, and Uruk was one of the key nexions of Sumer. Magically, each city of Sumer was a magical nexion which kept up the presence of the Anunnaki - Sumer was a network of nexions. Historiacally, then on the scene there appeared the Akkadians who attacked with the battle cry of Inanna whom they called Ishtar. In the 24 - 23th centuries they managed to conquer Sumer, and thus to distort its destiny as the bearer of human civilization.

After some 200 years of Akkadian rule, they failed to be adequate successors of the Anunnaki tradition, so mythically Enlil restored Sumer by recalling Inanna to revoke the immunity of Akkad/Agade. It was only Enlil, the supreme commander of the Anunna gods, who could control Inanna - Enki was fallen in love with her, which costed to him all the magical powers, and even An, the most high, was under her charm, which costed to him his personal divine existence. After recalling Inanna, Enlil caused the Gutian invasion from the northern mountains to destroy Akkadian empire. Sumer immediately uprose and made an alliance with them. The Sumerian en-lords even became vassals to the barbarian Gutian leaders, who established their own Gutian dynasty in Mesopotamia which is presented in the Sumerian king-list. The official historians prefer to stay silent about the Gutian ethnic origin saying they were of unknown origin but the facts given by several scholars prove that they were Aryans, maybe the first Aryans on the historic scene but their rule was also immature to conduct the Anunnaki tradition. When the Neo-Sumerian renaissance got enough power the Gutians were banished from Mesopotamia.*

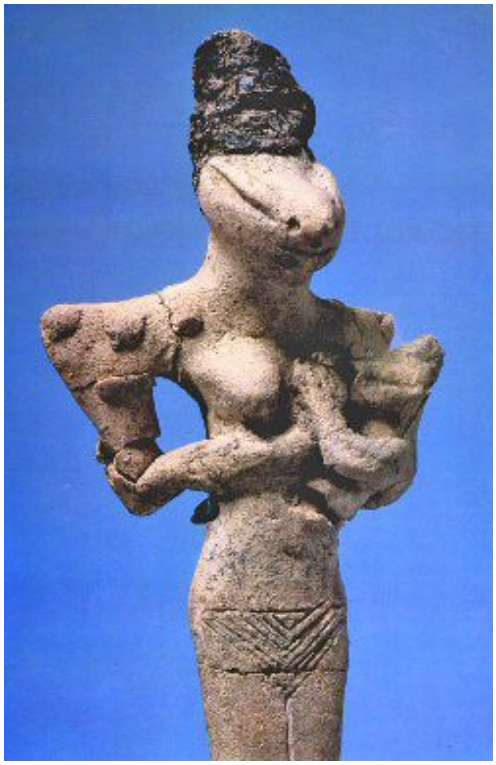
ERIDU – PRESENT DAY

ERIDU DEITY



UBAID fig.1

UBAID IDOLS



UBAID IDOL 1

UBAID IDOLS 2

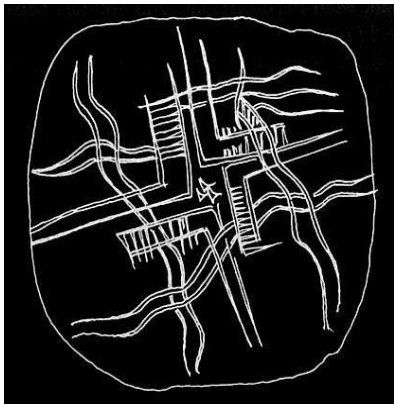
MAP of UBAID CULTURE

ARTISTS IMPRESSION /RESTORATION OF ERIDU

SAMARRA BOWL

+O+ And this is amazing –- the Sumerians used the Swastika, the five-pointed star and the Unicursal Hexgram made popular by Crowley. What does this mean - and what did it mean to them? Seems so much was stolen/used/modified from these early people.

Still reading the names of all the descriptions ... the introduction to this oxford text was very interesting especially as regards lids and seals as the precursor to writing - but especially these symbols. +O+



SUMERIAN SWASTIKA

The sign of the pentagram as we know it nowadays was the archaic Sumerian sign **UB** meaning *angle* or *corner*. The Sumerian term **"ub-da-limmu-ba"** means *the 4 Angles/Corners*, or, *the 4 Quarters* and reffered to the totality of the world. There was a tittle **"lugal ub-da-limmu-ba"** adopted by the Sumerian emperors meaning the Master of the 4 Quarters, a magical tittle indeed, because by the 4 Corners the Sumerians meant also the 4 winds, which in fact were under the Lord Weather - Enlil from whom the emperor's power derived. So not unlike the present meaning of the pentagram, the Sumerian UB sign was a symbol of control over the 4 winds and the world in general. The Sumerian swastika should also have been a symbol of Enlil rather than a solar one. There is an depiction (see the attachment) which is in fact a map of the universe in which center is the sign ***kur*** meaning both *mountain* and *netherworld* depending on the context it was used but in this concrete case it's Enlil temple ***e-kur*** (the temple-mountain, the *ziggurat*) in the centre of the universe. Zeus on Olympos was the Hellenic echo of ***kur-gal a-a d enlil***, the Great Mountain Enlil.

In fact the Sumerian city-states were a democratic states ruled by en-lords (the ***en*** was something like priest-king who considered his decisions with the*Council of the Elders* - **a*bba uru*** and the *People's Assembly* - ***ngurush*** (the armed citizens) but during a war time the *People's Assembly* granted the en-lord the title ***lugal*** (*great man*, ***lu-gal***) which meant an absolute authority during the war-time. When the peace was restored the **lugal** became ***en*** again and his power limited. However, exactly like in the Roman republic the *emperor* was a military title meaning *supreme comander*, which later turned into a monarchic title, the Sumerian ***lugal***s often used to hold that title to the rest of their life - often with the support of the People Assembly, the ***ngurush*.** In Sumer democracy often altered with dictatorship. Democracy meant individual freedom and social iniquity, while dictatorship meant social justice and limited individual expression. Nothing new under the sun from the dawn of history till now.

Also, I didn't complete my sentence about the Akkadian Sargon the Great who had an interesting childhood (I write these long letters from my office so I'm a bit distracted there), so his story is quite the same as that of the Biblical Moses who was put in a basked let afloat on the river until some good hands took him out of the water and grew him etc. So even the myth of the Jewish main prophet Mosheh is plagiarized.

When grew mature Sargon became the cup-bearer of Ur-Zababa the lugal of Kish and most probably eliminated him as the damaged Sumerian text suggest. According to the legend Sargon had some prophetic abilities by dreaming consciously and the *"Holy Inanna did not cease to stand at his right hand side"* as the text says. She helped him in coming to power and in conquering Sumer and the vast

territory from the Persian Gulf to the Mediterranean Sea. So the first great empire in the Orient was Akkadian. Inanna is the most lovely and the most murderous character amongst the Anunnaki - she could make kings from nothing and make nothing of kings. She was the fatal female who under the Semitic names Ishtar and Astarte preserved her worship even amongst the most patriarchal Semitic societies - excluding the Jews who loathed her as "the Whore of Babylon". Seems her wrath against Sumer was great at the time since all the Akkadian dynasty regarded her as their patron until Enlil recalled her to revoke the immunity of Akkad. Anyway, Sargon's successors - his son Rimush and his grand-son Naramsin (who deified himself) drowned Sumer in blood. That was the first prophetic dream of Sargon - to see *"holy Inanna drowned Ur-Zababa in a river of blood"*.

The Sumerian king lists laconically mentions Sargon:

"In Agade, Sargon, whose father was a gardener, the cupbearer of Ur-Zababa, became king, the king of Agade; he ruled for 54 years (var. 55 and 56)"

According to one of the chronologies: 2285 - 2229 BCE.

A later Assyrian text seems to be his autobiography:

"My mother was a high priestess, my father I knew not. The brothers of my father loved the hills. My city is Azupiranu, which is situated on the banks of the Euphrates. My high priestess mother conceived me, in secret she bore me. She set me in a basket of rushes, with bitumen she sealed my lid. She cast me into the river which rose over me. The river bore me up and carried me to Akki, the drawer of water. Akki, the drawer of water, took me as his son and reared me. Akki, the drawer of water, appointed me as his gardener. While I was a gardener, Ishtar granted me her love, and for four and ... years I exercised kingship."

That in short was the story of Sargon and the tragedy of Sumer. I attach his bronze bust - a racial Semite ;)

+O+ While looking around I found a list of Sumer books compiled by the translator of the Atrahis Epic.... any of interest? +O+

http://www.gatewaystobabylon.com/

I know the Gateways to Babylon. They have interesting materials and concepts but generally are of the political correct neo-paganist-reconstructionalist movement who uncritically follow authorities of Jewish origin like Samuel Noah Kramer, who is regarded as the father of Sumerology. I can't deny his real contribution to the matter but I know also some of his speculations which distort the facts. Lishtar is a woman of Brazilian origin who lives in the UK and is under the authority of some suspicious guru who stands behind this site. So in general I have no trust in what they recommend though I have read some of the books in the booksection of this site.

For now only *"Sumer and the Sumerians"* by Harriet Crawford is of an actual interest to me. This author has other intriguing titles like *"Dilmun and its Gulf Neighbours"* (which should refer to the mysterious sea lands mentioned in the ancient text *Enki and Ninhursagga*) and *"Subterranean Britain: Aspects of Underground Archaeology"* but the latter is outside of the context of my present research.

Maybe of interest could be also *"Proverbs of Ancient Sumer - The World's Earliest Proverb Collections"* by Bendt Alster.

+O+ I knew you would know which of these titles were less appealing than those that could be of some use - need I remind you that not only can we help refund our research through sales from the Black Glyph Society - including any additional materials we place on there therein to boost the coffers - but I can put any e-texts, findings, notes, images, or pdfs we find into convenient hardcopy format books produced cheaply ;) I know I prefer reading from a hardcopy than from an e-text... +O+

***** ARCHIVED: Sumer and the Sumerians: Harriet Crawford. PDF *****

+O+ what truth is there to this concept of the strange shaped elongated skulls of the Sumer, Annunaki etc? It is difficult to find a credible example - but I found this, apparently the skull of Ramses, which shows the skull can elongate - and some info on head binding and other potential biological

suggestions for the anomalies found in these examples - perhaps one of your contacts from Oxford knows more? +O+

RAMSES II

ELONGATED SKULL IMAGES

*We should be very cautious with the popular culture notions,

+O+ Of course - which is why asking you is invaluable. +O+

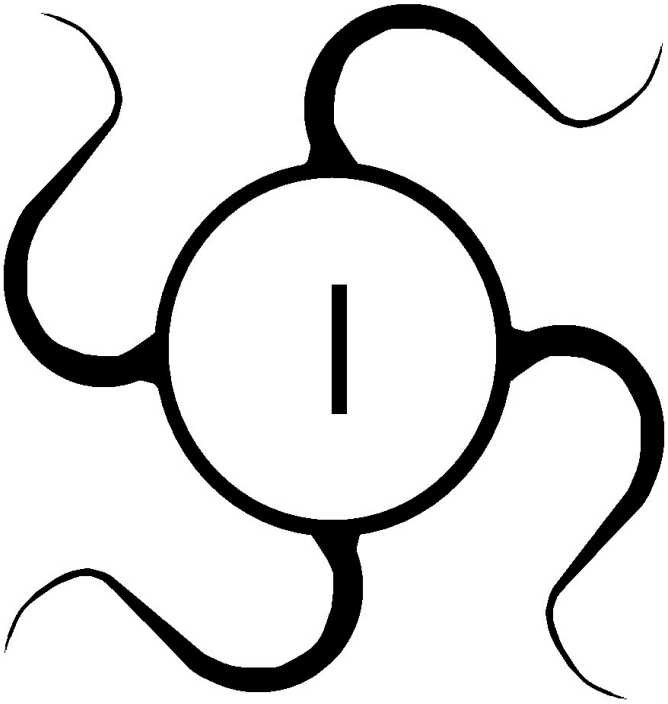
I have no info about modified Ubaid human skulls. It's their idols which seems not quite human. As far as I know he anthropological research of the human remnants from the Ubaid culture relates them with the race of the Indus Valley where the Harappa civilization almost flourished in parallel with Sumer known by Sumerians as Meluha they were in active trade communications with, and which later was destroyed by the Aryans. On the other hand, the practice of modifying skulls is worldwide. The Huns modified their skulls.

http://forums.totalwar.org/vb/showthread.php?78006-Hunnic-skulls

I have little knowledge about this custom in Egypt but it's obvious by certain images.

Though we should make use of them as sorcerers. Those modern myths about the Anunnaki, however profane and ridiculous, are not by accidence emerging nowadays. The collective humanity unconsciously searches for its roots. The science with its dryness cannot compensate the spiritual crisis caused by the Magian cabal. On the other hand, as sorcerers we are to adopt the scholar approach in our quest for out historic roots - we are to make of the history a magical subject - what it was for the Sumerians, who combined the rational civilizatory skills with their magical culture in a very balanced way. So, I think, we are to keep the mystery pure from the popular culture beliefs and to scholarly approach the facts of the archaeological and the linguistic research.
The term "Anunnaki" I also use is not correct - it comes from the grammatical genitive case of a-nun-na-ke, which the ignorant searchers for astronauts have seen in the Sumerian transliterations. The a-nun-na means "the noble ones" but on the other hand, the incorrect a-nun-na-ki makes sense as "the noble ones on the earth" because ki is the Sumerian for earth. Yet "anunnaki" was never used in the original Sumerian texts. We are also to be especially cautious when communicating with scholars because they are very touchy at any popular culture beliefs or occult theories, and may not give the necessary information. Fortunately, there is a young generation of Assyriologist scholars and students who are open-minded to the occult and neo-paganism but one should be exclusively cautious as regards any anti-semitic attitudes when discussing with them the Mesopotamian topics because many of them are very fond of the pagan Semitic culture. After all, our purpose is to learn and know, so it's extremely important to hide our sinister motives while communicating with such peoples.*

+O+ I appreciate the warning - I won't be contacting any scholars just yet though - nor under the guise of one of Them should I ever attempt it. I think I will stick to learning more about the culture for a year or so first before I even think about that. PS - I created a new symbol for THEM - attached. +O+



Strong image indeed!

+O+ Yes indeed - it burst forth from me the moment I decided to give THEM a symbol. +O+

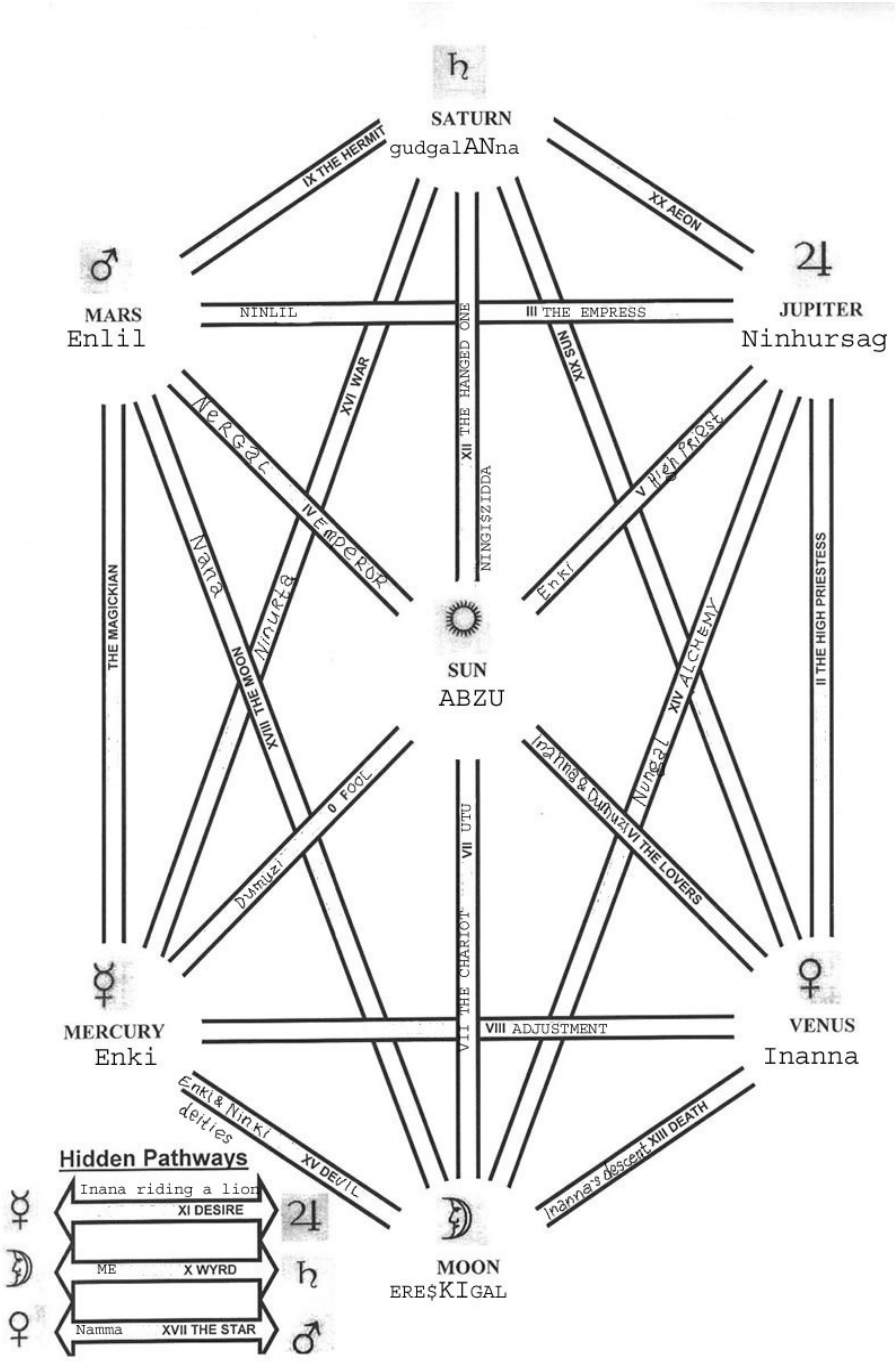
The swastika combining both serpentine and rectangular elements should
restore the lost balance between the Eagle and the Serpent. Is it the
Ice (Is) Rune in the middle?

+O+ It could be - as well as the swastika and serpent it seems to resemble a predatory eye - is it not perfect? +O+

Yes, it is! The predatory eye's freezing effect. But the Is-rune is also the power of charming.

+O+ The symbol does seem to have a hypnotic effect... +O+

By the way, I'm attaching here my Sumerian Septenary. While the Noble Ones are firmly established on the spheres the paths are still under investigation so the present attributions are temporary. In no way it's a reconstruction of the Sumerian system, but what is known, is that it was septenary.*



Some Assyrian documentation:

Ashur-nasir-pal the 2nd (reigned from 883 to 859 BCE) wrote:

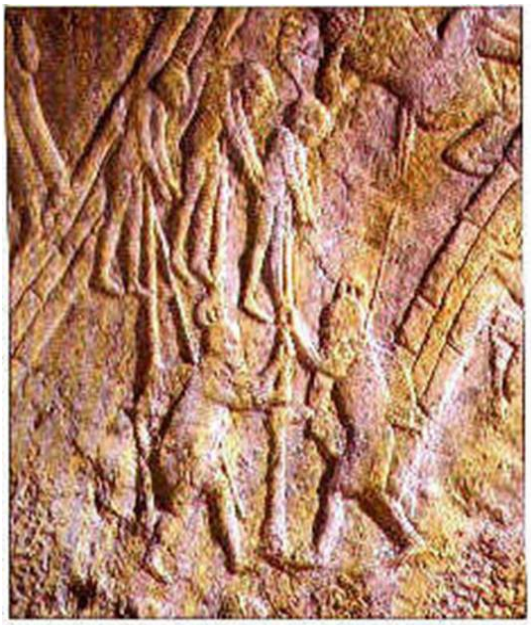
"...their men young and old I took prisoners. Of some I cut off their feet and hands; of others I cut off the ears noses and lips; of the young men's ears I made a heap; of the old men's heads I made a marinet. I exposed their heads as a trophy in front of their city. The male children and the female children I burned in flames; the city I destroyed, and consumed with fire..."

See the attachments for illustrations. At last I've attached a contemporary painting (by some unknown to me author) depicting the triumphant allies: the Median king Kiaksar, the Babylonian king Nabopalasar, and the Skythian king over the smoking ruins of Nineveh in 612 BCE.

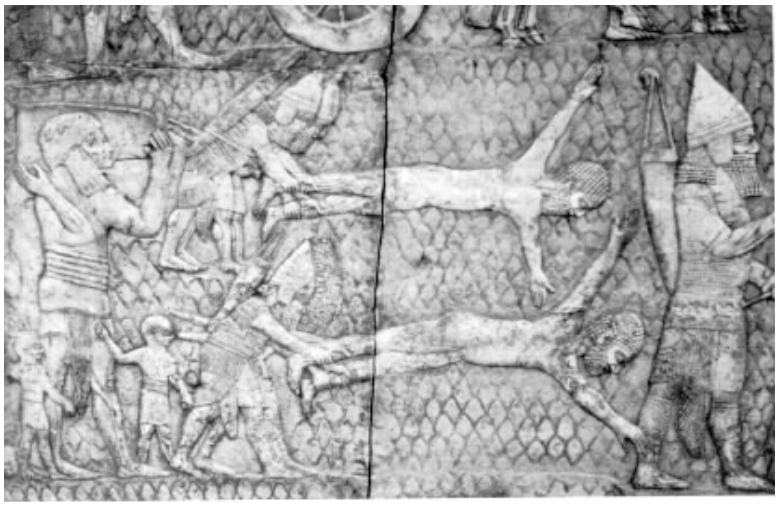
***** ARCHIVED: Assyrian Massacre Images *****

Lachish-Tiglath-Pileser-II

NYPYLORG

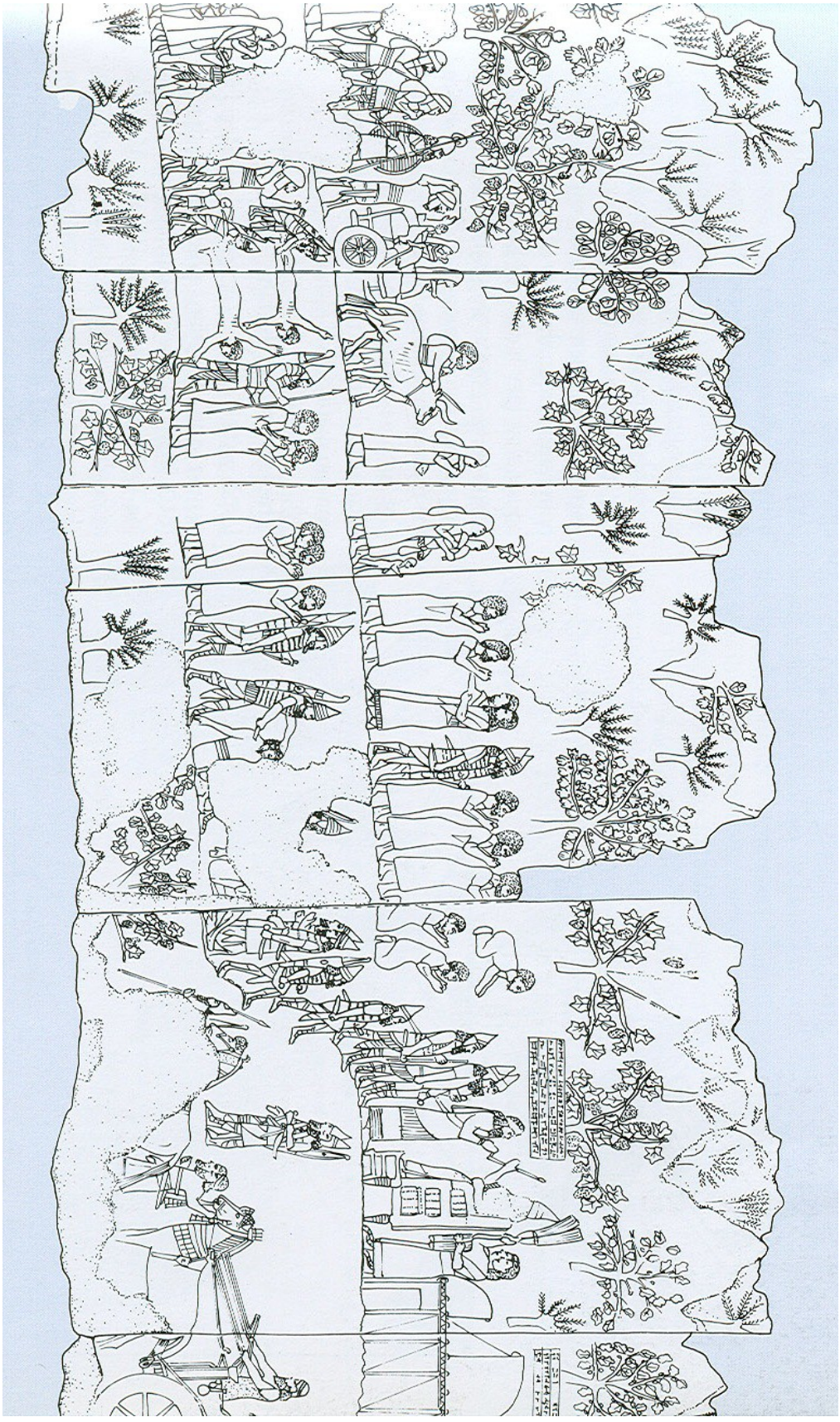


LACH



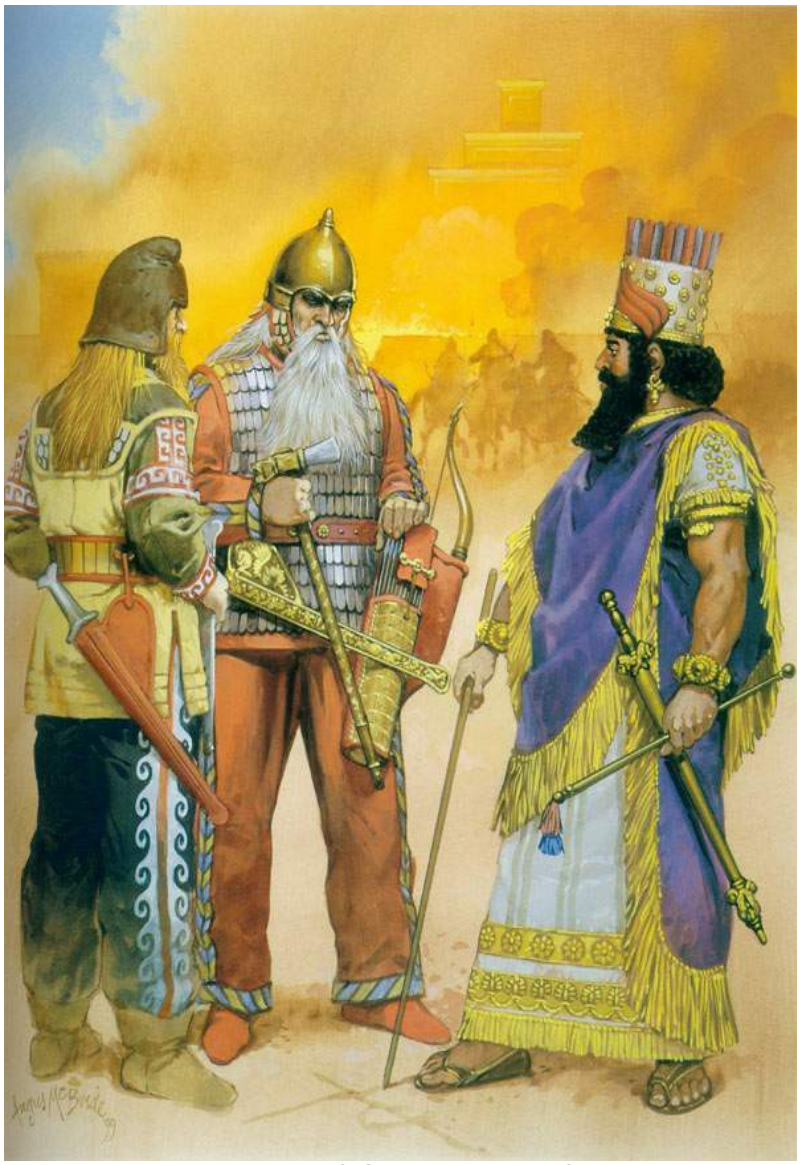
LACISH FLAYING

ASSYRIANS BLINDING CAPTIVES



LACHISH SENNACHARIB

SHALMANESER III BAND CRUELTY



Babylonian king meet his Median & Skythian allies after the destruction of the Assyrian capital Niniveh

+O+ So the Arameans/Assyrians won the world through committing a holocaust?

The Assyrians were the first to promulgate an extreme nationalistic ideology. It's interesting to hear how some present Jewish historians liken the Assyrian Empire to the Third Reich, and the Assyrains to the Germans. In fact, the evidences of their mass atrocities started after the devastating invasion of the Aramaic Semites in the 9th century BCE. In the same way, as the sumerized Akkadians didn't regard the invading Amorites as human beings, so for the Assyrians the Aramaic people weren't human beings and tried to exterminate them all, or to mass deport them in Babylon as a way to destroy their rival. Seems that after these genocides their bloodthirst increased to a great scale.

In fact the Assyria, or Ashur was a city-state of democratic rule still in the 23th century BCE. The ancient Assyrians were mongrels between the Akkadians and the mysterious Hurrians (of supposed Aryan + ? element). The city-state was named after the local god Ashur whom they regarded as one of the Anunnaki. In fact it was Assyrian merchants who taught the Hittite the cunieform writing, so the Hittite started to write their Indo-European language in cuneiform signs.

Despite of its later excessive destructiveness Assyria had its intellectual elite who had always tried to compensate the atrocities of their military rulers. So was the ruined Babylon restored and what survived of its enslaved citizens was freed and allowed to return in their native land. Also, thanksgiving to the Assyrian scribes were composed Akkadian-Sumerian dictionaries and that's how the Sumerian was deciphered by the linguists. The Assyrian king Ashurbanipal had a big library of cuneiform tablets which was buried under the ruins of Nineveh and then excavated by the archaelogists in the late 19th century CE. That's why the historic science which investigate all layers of the Mesopotamia is called Assyriology. I will later tell you about the conspirative attempt the first information about the Sumerian language to be covered.

+O+ fuckin hell - what a prize. incriminating evidence they must hide well. brutal cunts. looks like the pictures you sent me of the mongrels that plague(d) your land and the atrocities they committed during their regimes.... +O+

I don't like them, yet they were different than the later Islamized Turko-Semites. I cannot deny the imperial element of greatness in their culture. Their bloodthirst was a bit childish - you know what the children are able to do when out of control. They acted like a very well organized militant gang of children. The Assyrian kings boasted writings sound like childish combat praising. They were excessively fierce in war and excessively generous in peace time. The same king Ashurnasipal II organized the greatest banquet in history. He wrote:

"When I inaugurated the palace at Calah Itreated for ten days with food and drink 47074 persons, men andwomen, who were bid to come from across my entire country,[also] 5000 important persons, delegates from the countrySuhu, from Hindana, Hattina, Hatti, Tyre, Sidon, Gurguma, Malida,Hubushka, Gilzana, Kuma [and] Musasir, [also] 16000inhabitants of Calah from all ways of life, 1500 officials of all mypalaces, altogether 69574 invited guests from all the[mentioned] countries including the people of Calah; I[furthermore] provided them with the means to clean andanoint themselves. I did them due honors and sent them back, healthyand happy, to their own countries."

While you investigate Sumer, I do the same with Assyria. What I share with you are impressions rather than knowledge, so my previous letter about Assyria seemed a bit tolerant. The deeper I go in my research I see the Assyrians are worthy to be loathed indeed. If Babylon was the climax of the Semitic pagan culture, its rival Assyria was the climax of the Semitic pagan totalitarianism and here is where the thickest root of the future Semitic evil is to be found.

I read a history of Mesopotamia by a french Assyrologist (J.J. Glassner) who write:

" For an Assyrian the world is nothing else than the national god Ashur's domain. The ruler is his high priest (shangu), and all the peoples are obligated to obey him under the threat of total extermination."

The Assyrian priesthood was intelligent enough not to impose directly on the conquered peoples the cult of Ashur. They first persuaded them that their own gods had abandoned them! This concept of being abandoned by one's own god was taken from the Sumerian lamentation genre. The Sumerian lamentations were special hymns to the city gods who had abandoned their cities and thus exposed them to the enemy. These hymns were both reproach and wailing to the respective deity.

As high priests of their state god Ashur the Assyrian rulers had an excellent magical, intellectual and military education. The last of their great emperors, Ashurbanipal was proud of his knowledge of Sumerian. (At the time the Akkadian was not only the language of Assyria and Babylon but an international language used by Hurrians, Hittites, Egyptians etc. as now the English is. The Sumerian was a dead language used by priests and scholars only as now the Latin is.) If there were some omens threatening the ruler, a substitute (usually a prisoner) was identified with the ruler by a special ritual, so the doom to befall him instead of the ruler, and at last he was executed.

The Assyrian priesthood created their own version of the Babylonian *Enuma Elish* where not Marduk but Ashur was the slayer of Tiamat. Moreover, they started to write the name of Ashur by the sumerogram AN.SHAR to mean the entirety of heaven and thus made him elder than all. This name was also taken from the Akkadian concept of the primaeval couple Anshar and Kishar who were the parents of An and Ki (the heaven and the earth). The Sumerians knew simply An and Ki but the Semites liked the mystifications. Their priesthood knowing Sumerian composed new Sumerian concepts unknown by the Sumerians themselves.

When a new Assyrian emperor (great king) was enthroned, all the empire subjects were obliged to give an oath to be true to death to their lord - from the priesthood to the common people, during a special mass ritual at the presence of the gods (their statues). Such an oath was given by all the empire vassals as well.

And here starts the interesting part of my research. I came to know that such an oath was given by the Median vassals of Assyria and that in a written form on clay tablets by cuneiform signs which perpetuated it. These tablets were found in the ruins of Nineveh deliberately broken in little pieces but the scholars united them. So what's the conclusion?
The Media was an Assyrian vassal at the time, so at last when the Semitic Assyria got weak and the Aryan Media got strong, when the Medes and the Babylonians took the Assyrian capital those documents had to be destroyed.

I immediately made the connection between the Assyrian Ashur and the Median main deity Ahura later known as Ahura Mazda of whose worship the Zoroastrian Magi made a monotheist cult. And lo! Just compare the images of the the Semitic Ashur with the Aryan Ahura Mazda I've attached here!

***** ARCHIVED *****

ASHUR GOD

ASHUR fig 1

ASHUR ORIGINAL

AHURA MAZDA

AHURA MAZDA SUPREME GOD IN ZOROASTRIANISM PERSEPOLIS UNESCO WORLD HERITAGE SITE IRAN

AHURA MAZDA

Despite of their centralized cult of Ashur the Assyrians weren't monotheists. Moreover, they replaced their old capital-city of Ashur with Nineveh which was a cultic centre of Ishtar (the Sumerian Inanna). This Semitic fondness for the goddess of sex and war was strange enough but seems that the Semites worshiped mostly her warrior aspect. Otherwise she was a patron-goddess of the prostitutes in Babylon where the prostitution was regimented and probably sanctified. I still investigate that matter. There were other distorted remnants of the Sumerian Anunna gods worshiped in Assyraia, so, as I said the Assyrians obviously weren't monotheists.

However, I've heard about some suspicious mystic school of thought and about some suspicious Assyrian mystic texts I know nothing about yet but suspect they appeared in Assyria at the time of the Aramaic Semitic invasion. Zakutu, Ashurbanipal's grandmother was an Aramaen princess as well whose Aramean name was Naq'ia meaning "pure".

The evil becomes exposed by the revelations of Simo Parpola, a modern finish profesor on Assyriology who claims that the Qabalistic Tree of Life was in fact of Assyrian origin. The Assyriologists usually don't take him seriously but I think his revelations are insightful in respect of our research in the roots of Magian evil.

Wikipedia says about him:

"Parpola is a strong advocate of Assyrianism, supporting the link between the so-called modern Assyrians and "their" ancient ancestors. He is one of many Assyriologist, Aramaists, Syrologists and historians to have made a detailed study of the subject. Peculiarly, he is one of the few (equally prejudiced) scholars to argue for a direct link between the ancient Assyrians and the Arameans who call themselves and their Aramaic language erroneously 'Assyrian' today."

But see the whole matter:

http://en.wikipedia.org/wiki/Simo_Parpola

At last you can see the evil in its almost full briliance here:

http://www.assyriatimes.com/engine/modules/news/article.php?storyid=3426.

+O+ And this tree is pretty amazing - is it taken from the Sumerian people do you think - and if so - where does the distortion lie? This tree of Assyria is as the guy demonstrates, balanced and remarkably uses Nine. Did they steal it? +O+

Even if the tree scheme itself is a contemporary Parpola's invention, he has used the authentic numeric values of the gods in "reconstructing the Assyrian tree." I'm sure these numeric values are Babylonian. The Assyrians used to adopt any cultural ideas from Babylon. The Babylonians, on their part, made any sort of elaborations on the Sumerian concepts. The Sumerian language was used since the Sumerians were long dead in the same way as the Latin is still used in Europe long after the Romans were no more. However the Latin concepts used by the Catholic Church have little to do with the pagan Rome.

As far as I've come to know the Sumerian cosmic concept was sevenfold or septenary. Yet I'm on my way to discover some eightfold and ninefold models.

So the chain of the monotheistic evil could be traced from the Babylonian still pagan and polytheistic concept of Marduk, the Assyrian Ashur, the monotheist Zoroastrain Ahura-Mazda to the Hebrew Yahweh & son, and the Arabian Allah. All was done through the racial medium of the Arameans, the most massive and devastating Semitic invasion in the Ancient Orient which coincided with the end of the Bronze Age about the end of the 2nd millennium BCE.

There are some theistic Satanists who would put the Sumerian Enlil at the beginning of that chain but I don't think so.

True, there was an attempt still in the 14th century BCE when the decadent pharaoh Echnaton or Amenhotep the 4th to establish in Egypt a solar monotheist cult but it failed immediately after his death. Some historians tend to think that Moses, or Mosheh has applied this Egyptian concept to his tribal god during his stay in Egypt.

After all, it's obvious by the history - not that written by the strong of the day, that the monotheism corresponds to the most decadent and degenerative tendencies in the human species, when a decadent priesthood opens the way to the most subhuman ambitions to power thus destroying the genuine civilizations and cultures.

Historiacally the vast invasion of the Semitic Arameans oveflowed all the Ancient Orient about the11th, the 10th and the 9th centuries BCE. As if they marked exactly the end of the Brozne Age and the beginning of the Iron Age. The genuine Assyrians assimilated those of them who they didn't put under genocides or deported. The Arameans became the basic population of three empires - the Assyrian, the Babylonian and the Persian - their language as a people's language replaced the the Akkadian as an international language and their simplistic alphabet replaced the complex cuneiform writing. The Jewish Bible was first written in Aramaic. Jesus preached in Aramaic according to the scriptures.

The present Arameans who have preserved their identity are Christians and regard themselves as "Assyrians".

p.38 Sumer and the Sumerians - "We do not know for certain where the Semites who came to make up the majority of the inhabitants of the plain came from. It has been suggested that some probably originated from amongst the nomadic groups who lived on the northern and western fringes of the Sumerian plain. Others may have entered the plain from the Zagros mountains to the east. It used in the past to be thought that this influx of Semitic speakers must have caused conflict and even genocide, but there is little evidence for conflict and none for genocide. It seems that the change took place by a gradual process of infiltration over a long period of time, perhaps as long as a thousand years."

So the Semites and the Sumer lived in relative harmony once – at least, before the Assyrians arrived on the scene - is this accurate?+O+

No, I don't think so. This is the official attitude kept up by the Western scholars. The East-European scholarship is still free from that jewified agenda. The first Semitic invasion of the Akkadians wasn't met well by the Sumerians - moreover it was fatal for them despite of the Sumerian renaissance 2 centuries later.

Sargon was a Sumerian alumnus who after coming to power in Kish about 2300 BCE, opened the door for his fellow-racial people to invade Sumer. If he wasn't a racist he could reign in Kish as a Sumerian lugal, but he preferred to build up a new city for his people - Agade which he made the capital of his empire's expansion. Such an imperialism was never known by the Sumerians before. True, their lugals tried to unite the Sumerian city-states, and often were in war with each other but they sought to win and defeat each other instead of totally destroy each other as the Akkadians did. It was just because the Sumerian south didn't tolerate the Akkadian conquest Sargon's successors put the Sumerians under genocides.

I tried very carefully to discuss this topic in enenuru but the feedback wasn't great - except from a Russian lady who linked an online presented book by a German Assyriologist who treated very prudently and laconically these tragic events for the first human civilization.

http://enenuru.proboards.com/index.cgi?board=research&action=display&thread=360

Tell me if you're able to enter that link. If not, you should register - if that's not your will, I will copy the info and paste it on my next email because it's very important in respect of our study in the roots of Semitic evil

The Semites came in periodical waves from the Arabian desert. Their assembling point was Syria, so they always invaded Mesopotamia from north-west, which was the direction of the West Wind, the Sumerians called MAR or Martu. Martu was the Sumerian for the second Semite wave of the Amorites, who called themselves and their land Amuru.

Here it is a Sumerian proverb concerning the West Wind:

"The west wind is greater than those who live there."

And here is a quotation from a certain Sumerian text telling a story of the hero Martu who after some feats done by him asked a Sumerian local city god allow him marry his daughter. Her girl-friend warned her about the people of Martu:

"Now listen, their hands are destructive and their features are those of monkeys; he is one who eats what Nanna forbids and does not show reverence. They never stop roaming about ……, they are an abomination to the gods' dwellings. Their ideas are confused; they cause only disturbance. He is clothed in sack-leather ……, lives in a tent, exposed to wind and rain, and cannot properly recite prayers. He lives in the mountains and ignores the places of gods, digs up truffles in the foothills, does not know how to bend the knee, and eats raw flesh. He has no house during his life, and when he dies he will not be carried to a burial-place. My girlfriend, why would you marry Martu?"

That was the common Sumerian attitude towards the Semites, which is met in other texts as well.

Martu was also the Sumerian name for the Amorite god Amuru whom the tolerant Sumerians included in their pantheon as they used to do with the foreign deities of those peoples they were in direct communication with. True, they tried to assimilate those foreign individuals or groups who were apt to the civilizatory process.Centuries later when the Amorite Babylon became the sole master of Mesopotamia Martu was fused with Enki's son Asarluhi to become the state god of Babylon Marduk.

To resume:

Seems as if this human civilization is abnormal. The distortion started in Mesopotamia at the dawn of history. Mythically, on an archetypal level according to my research, it was due to the conflict between the national hero of Sumer - Gilgamesh and the patron goddess of his city, the great she-dingir Inanna. A very special attention is to be turned to that exceptionally special and unique goddess archetype. Magically, a nexion was closed by the historic Gilgamesh who broke the tradition of the sacred marriage ritual and deprived his city from the Noble Ones's presence and thus exposed Sumer to the Semitic assimilation.

(After all, it was Inanna who under the disguise of the dark one Aosoth turned my attention to Sumer.)

Anyway the Sumerians - those little big-nosed and goggle-eyed dwarves who piously worshiped Great Gods and who laid the foundation of the present human civilization, failed in transmitting their ME (a vital term of the Sumerian magical civilization) to a more appropriate successor than the Semites. A special attention is to be turned to that unique magical concept of ME.

Seems that the Aryan Gutians though establishing their temporary dynasty after destroying the Akkadian empire in the end of the 3d millennium BCE came out to be inadequate in adopting the Sumerian civilizatory ME. The Sumerian opinion on them wasn't much different than that held on the Semitic Amorites (the barbarian Martu):

"….the Gutians, an unbridled people, with human intelligence but canine feelings } and monkeys' features. Like small birds they swooped on the ground in great flocks. Because of Enlil, they stretched their arms out across the plain like a net for animals. Nothing escaped their clutches, no one left their grasp. Messengers no longer travelled the highways, the courier's boat no longer passed along the rivers. The Gutians drove the trusty (?) goats of Enlil out of their folds and compelled their herdsmen to follow them, they drove the cows out of their pens and compelled their cowherds to follow them. Prisoners manned the watch. Brigands attacked the highways. The doors of the city gates of the

Land were covered with mud, and all the foreign lands uttered bitter cries from the walls of their cities. They { established gardens for themselves within the cities, and not as usual on the wide plain outside. As if it had been before the time when cities were built and founded, the large { (some mss. add:) fields and } arable tracts yielded no grain, the inundated { (some mss. add:) fields and } tracts yielded no fish, the irrigated orchards yielded no syrup or wine, the thick clouds (?) did not rain, the mašgurum plant did not grow." (From ***The Cursing of Akkad***).

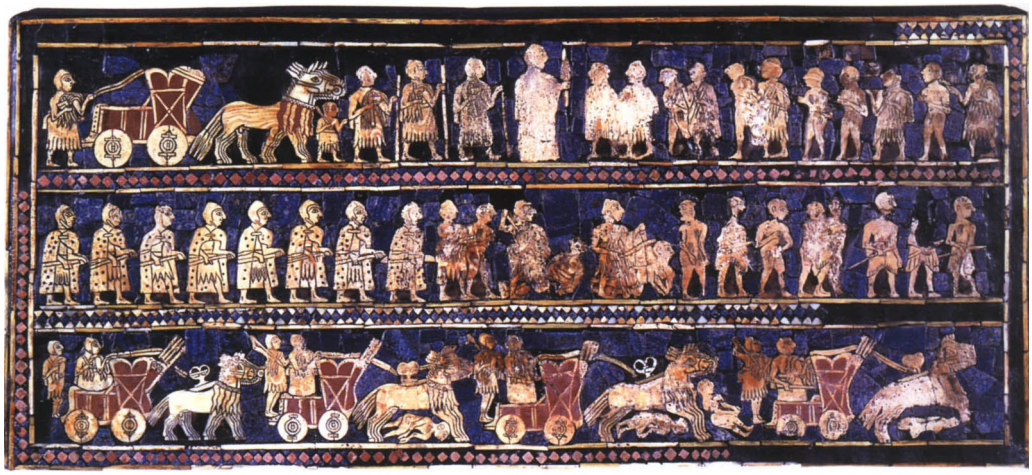
It was done just by the Aryan Hittites in the middle of the 2nd millennium BCE via the medium of the Hurrians and Babylonians when the Sumerians were long extinguished. But that's another topic. There was also a mysterious southern connextion through the Egyptian nexion which communicated with the Minoan Atlantis - a pre-Hellenic Aryan sea empire in the Mediterranean area we still know almost nothing about. That's another topic as well.

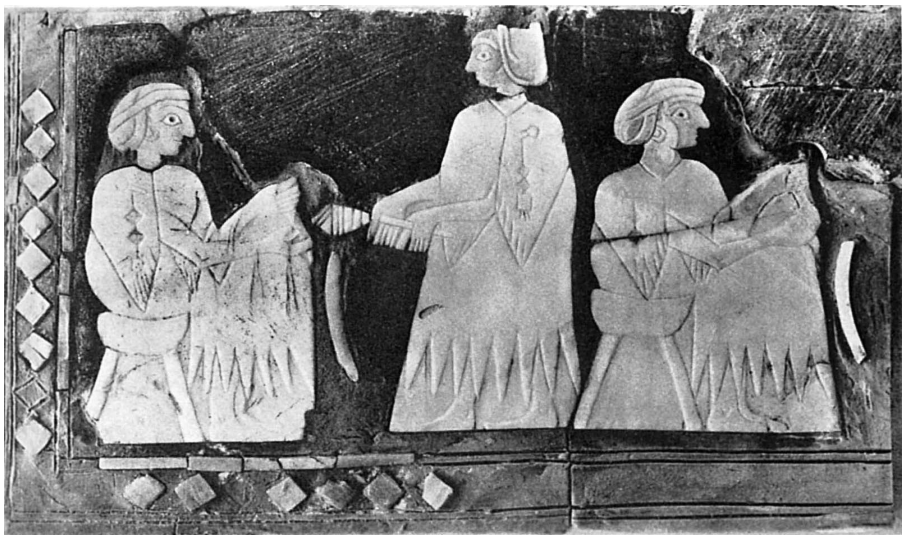
The Sumerian nexion is interesting because of its preserved written sources. Those sources are to be investigated by sorcerers of scholar approach and by scholars of magician approach who are Jewish-propaganda-free - if that's possible at all.

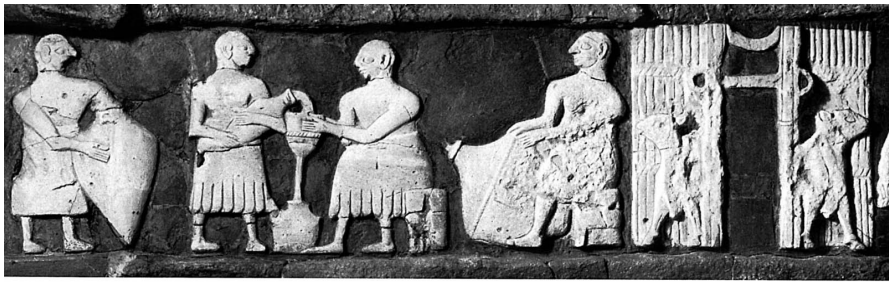
By the way, there was a certain disgusting conspirative attempt in 1878 CE when the Sumerian language was just recently discovered on the tablets found in the ruined library of Ashurbanipal in Nineveh. The Jewish-French Orientalist - Joseph Halevi tried to persuade the eminent Assyriologists at the time that "Sumerian is not a language, but merely an ideographic method of writing invented by the Semitic Babylonians themselves". The following archaelogica excavations shutted that cheating mouth up, but presently there are a lot of unpublished Sumerian texts, and considering how many specialists of the above-mentioned origin have monopolized the Assyriology, we are to suspect further distortions.

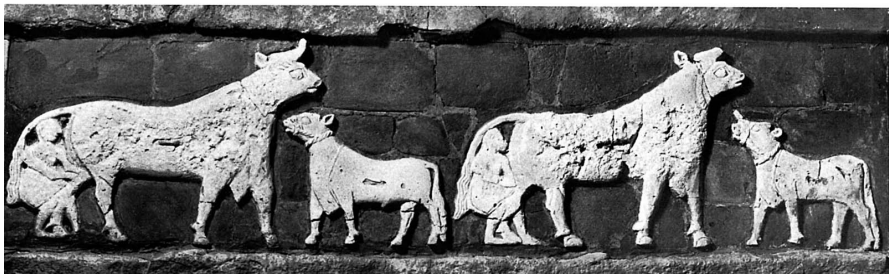
Here I attach some strictly Sumerian imagery which is very rare in comparison with the Akkadian, Babylonian and Assyrian. The images are votive statuettes portraying pious citizens, scenes of war and peace times, emblems, and some contemporary artworks by artists who have explored Sumer. Most of the people confuse the Akkadian imagery for Sumerian and that's why I'm going to send you some in my next mail to make the difference.

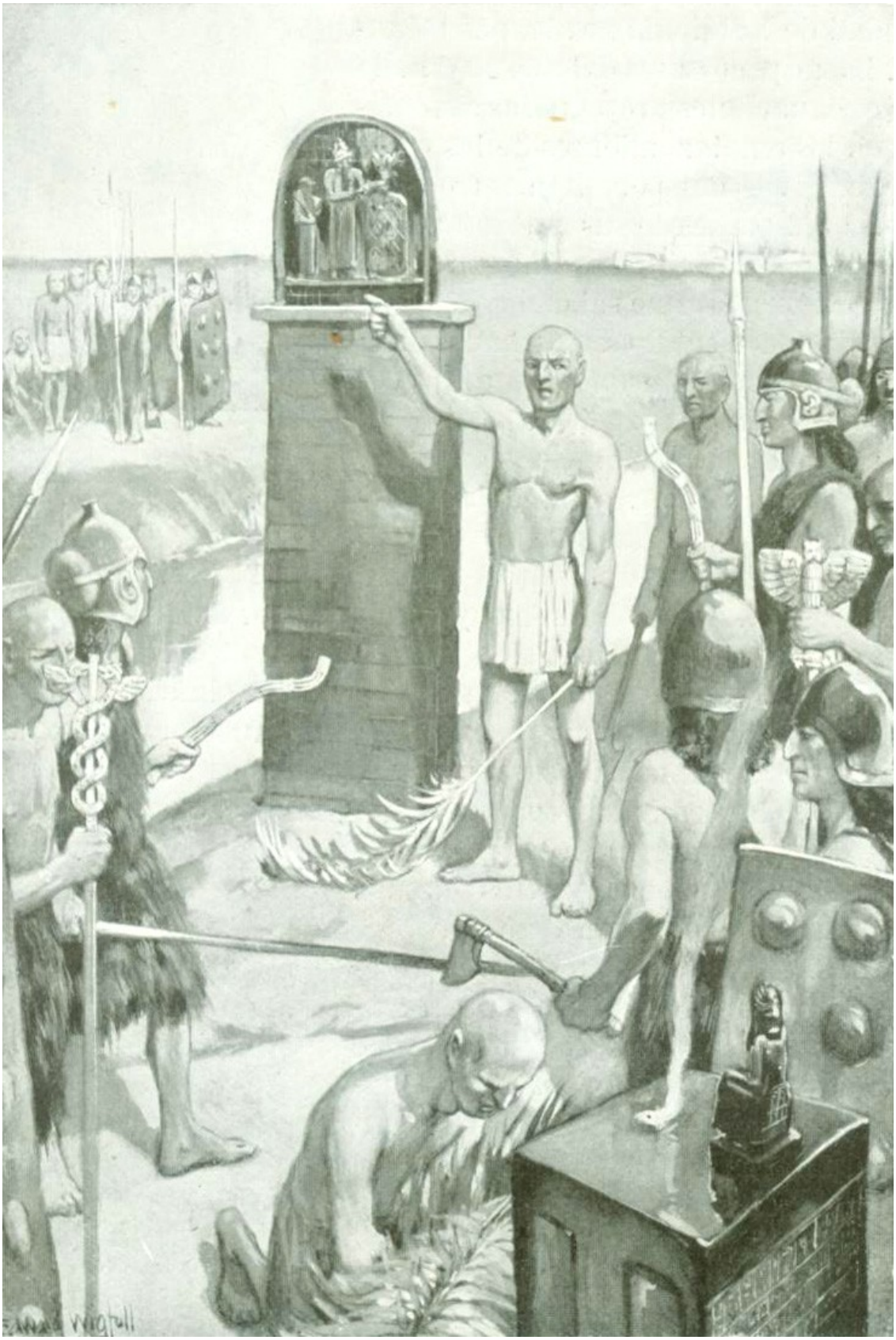
***** ARCHIVED: 43 Sumer Images *****

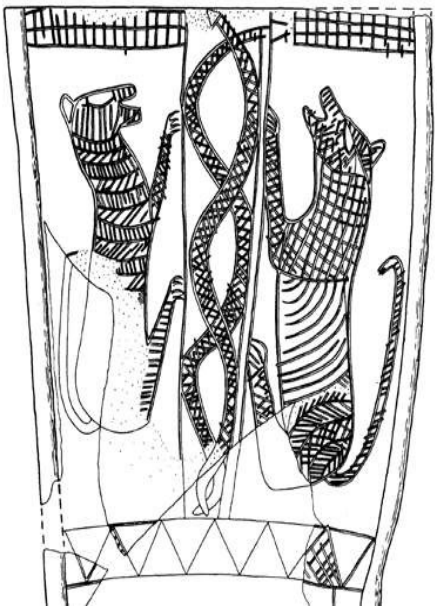


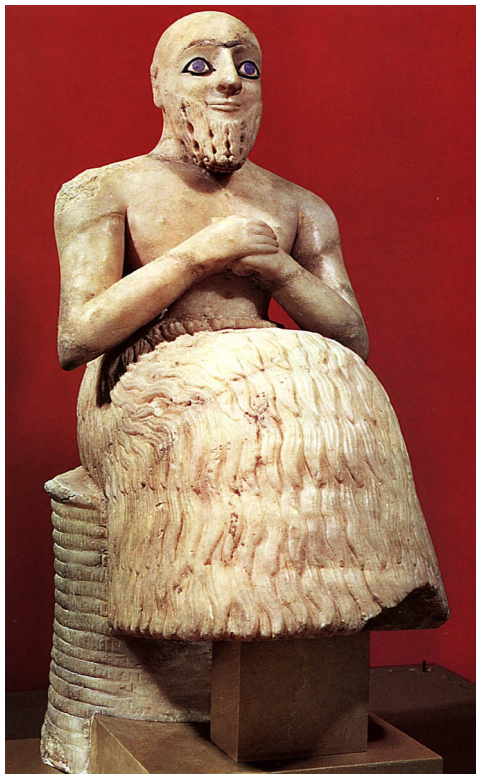


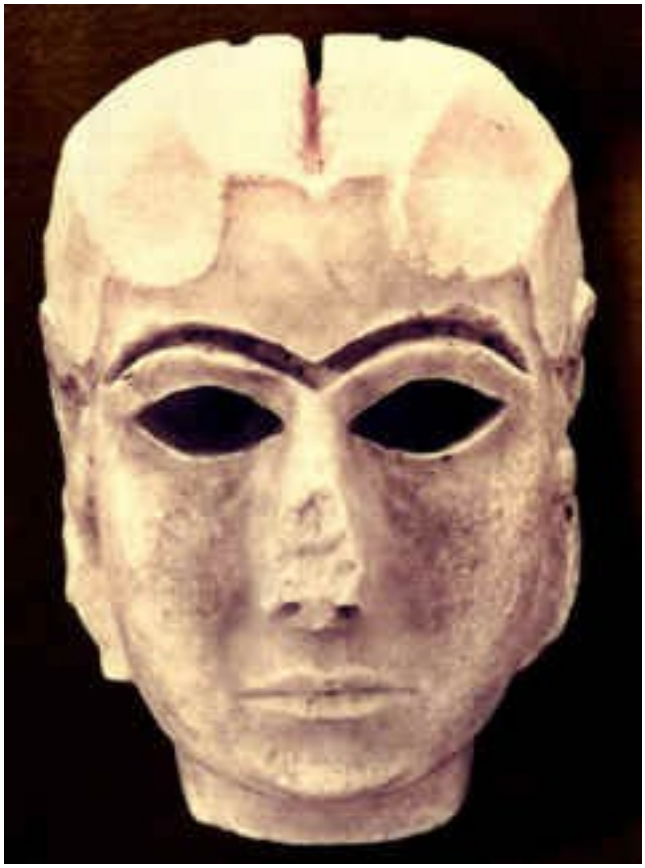


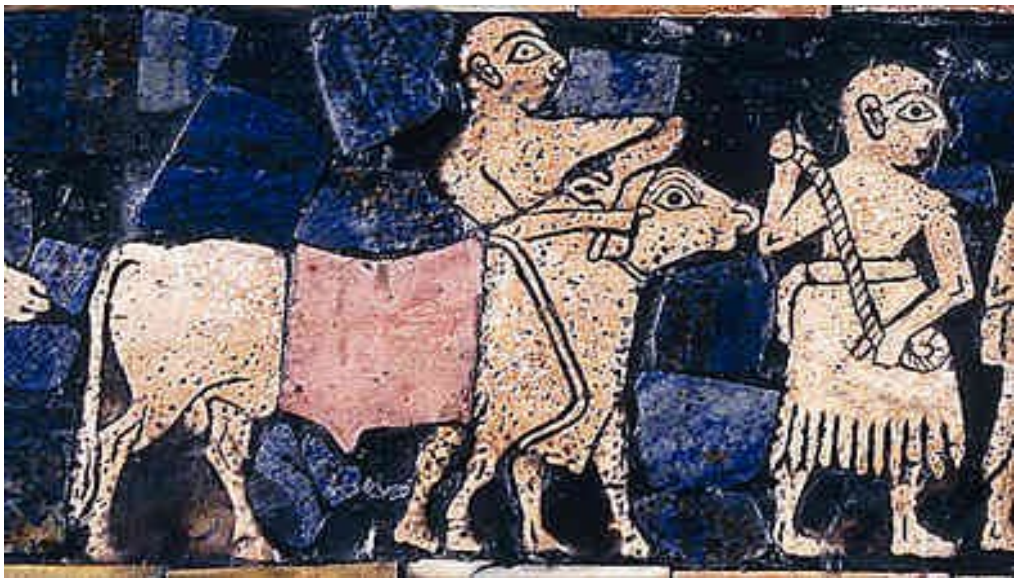


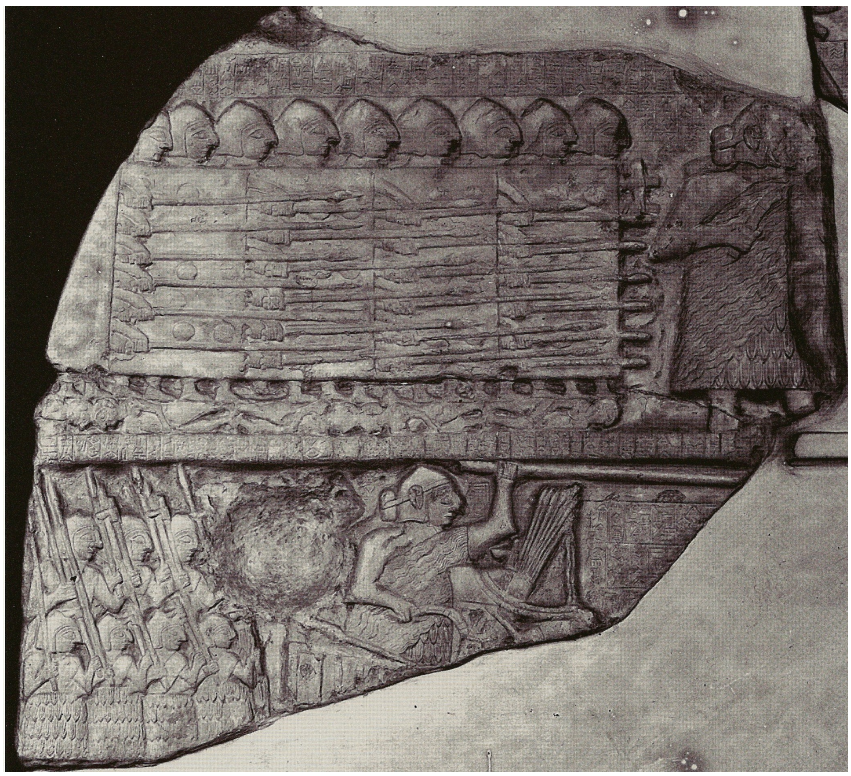


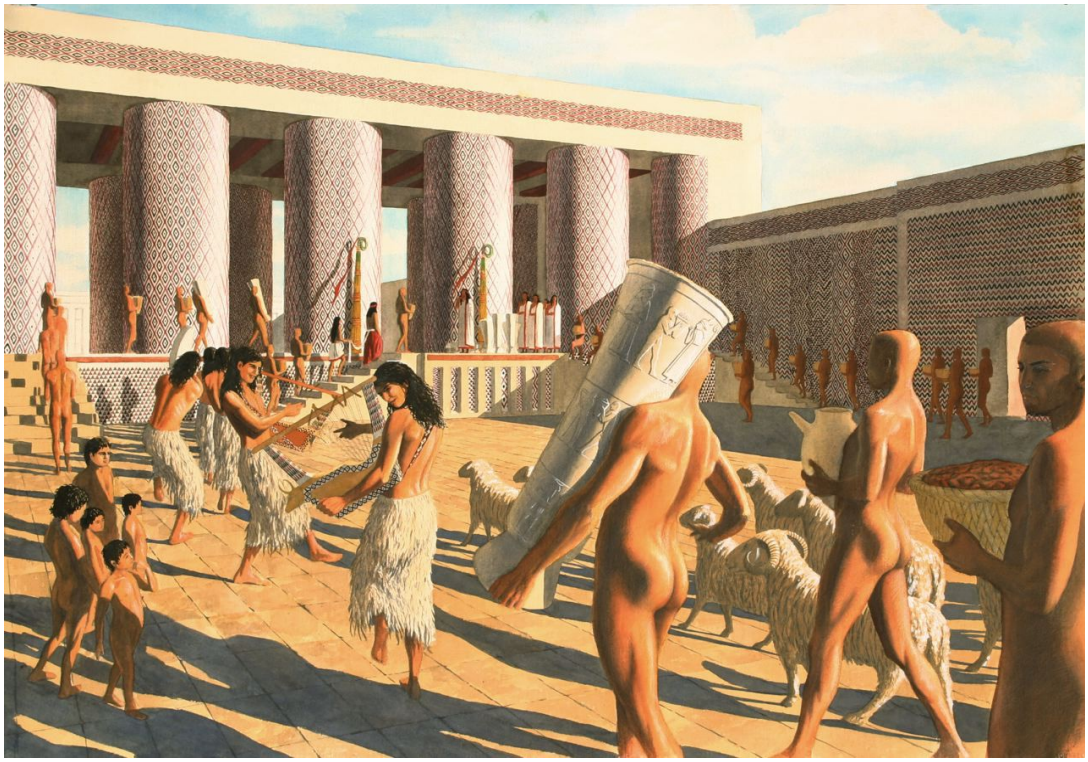






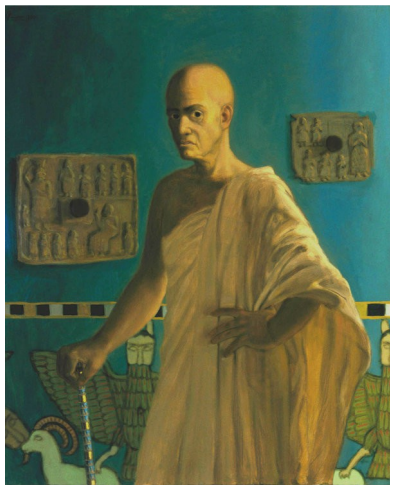






DINGIR
NANSHE
UR

14. Sumerian Scene | oil on canvas | 72 x 20



+O+ Joined ENENURU, already saw you ;) will just join to read relevant materials not start any discussions - still reading Harriet Crawfords Sumer and SUmerians - starting to get immersed so all the names at least are becoming familiar.+O+

As for enenuru the communication there is rather scarce but there is a lot to be learnt by this forum. Within one year I haven't yet managed to read all the threads there. Some of the posters are serious students of Assyriology while others are not. Though the forum is opened to the occult, the interest in it hardly goes beyond Crowley and the neo-paganism. For the administrator us4-he2-gal2 (who I respect as a scholar) the ideas of the contemporary magic are an obscure matter which he, by a typically scholar manner, isn't able to connect with the ancient magical texts he is so fervent to investigate. More than often my postings which are intended to bridge the gap between the present magical experience and the ancient magico-religious concepts are left without any answer.

+O+ Maybe we will find more as we continue researching - maybe those other books by harriet Crawford may be of use. So far her explainations are pretty straightforward but I wont know if its any good til Ive finished reading it. Its a good outline at least. +O+

Crawford is an archaeologist who gives a straightforward factology, so one may get some sound notion about Sumer. I'm reading through the book rather than reading it sentence by sentence but I will surely turn a closer attention to it in the due time. My way of researching is both chaotic and consequential.

Here is some Akkadian and perhaps some early Babylonian imagery attached (the early Babylonian is where the images become less schematic). All of them are clay imprints by cylinder seals.

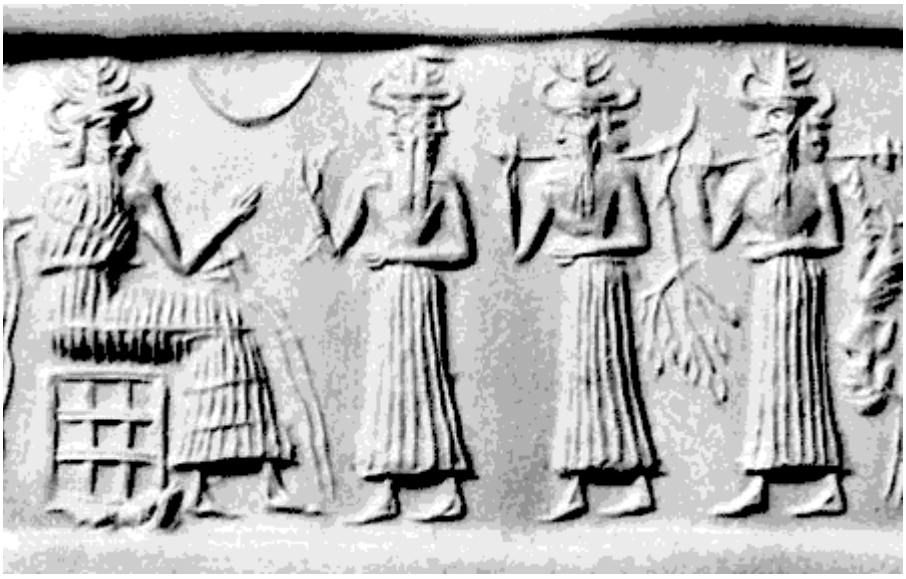
I find them fascinating despite of my anti-Semitism. Note how somehow more elegant are these images in comparison with the dumpy Sumerian ones. As if some dark elves have conquered the land of the good old goggle-eyed dwarves, took their cosmic concepts away and made them their own. Unfortunately there are a few Sumerian images of deities found till now while the Akkadian and Babylonian are abundant, so we get a notion of the Anunna gods mainly by the Akkadian imagery. Note the presence of goddess Inanna (Ishtar in Akkadian). She is easily recognized. Enki (Ea in Akkadian) is the guy with streams springing from his shoulders instead of wings. Amongst these images is the stele of Naramsin, the Akkadian king who dared to wear the horned tiara of the Anunna gods.

***** ARCHIVED: 20 Akkadian Images *****

ANNUNAKI SUMERIA

ANNUNAKI SUMERIA1

ANNUNAKI SUMERIA2



EA AND HIS V

(top left ENKI 1 / right ENKI 2

EnkiCylinderSealUtuInannaIsimud

EnkiSealChristies

inanchim

inanna_innin

inanna

inanna

inanna lion

IshtarofWar

myst1

By the way, there was a certain disgusting conspirative attempt in 1878 CE when the Sumerian language was just recently discovered on the tablets found in the ruined library of Ashurbanipal in Nineveh. The Jewish-French Orientalist - Joseph Halevi tried to persuade the eminent Assyriologists at the time that "Sumerian is not a language, but merely an ideographic method of writing invented by the Semitic Babylonians themselves". The following archaelogica excavations shutted that cheating mouth up, but presently there are a lot of unpublished Sumerian texts, and considering how many specialists of the above-mentioned origin have monopolized the Assyriology, we are to suspect further distortions.

+O+ Re: Aosoth
Deity
Patron City
Description
Symbol
Relationships
Comments
Also Known As...
Aa(A)
-
Moon goddess
Disc with eight extending rays.
Mother of Tammuz.
-
Aah, Aos(Ch), Iah, Khensu(Eg), Sirdu, Sirrida
From what I understand of linguistics, ch often becomes th eventually. Just a thought……
……..

+O+

Hmm that's interesting. Tamuz is the Semitic for the Sumerian Dumuzi, a deified king, an ancient tree-god and a key figure in the mysteries of Inanna. I don't know who was his mother in the Sumerian tradition but his father was Enki. Dumuzi's sister was n'Geshtinanna known also as A-zi-mu-a, or Nin-izi-mu-a, the vine goddess who was of Enki's sperm ejaculated for the goddess Uttu but conceived by Ninhursagg (Enki's progeny is of complicated genesis - I sent that myth to you), so I think Azimua is the Sumerian connection - there is also a Sumerian pun with "a" in the same myth - it means an "arm" and it was Enki sore arm (a) which was healed by the birth of A-zi-mu-a. The same goddess was the muse of poetry, singing, and music, but she also had to spend half an year in the underworld as a substitute for her brother Dumuzi. Her consort is Ningishzidda (the Lord of the True Tree) the serpent god of magic and medicine, who also participates in creating Satan's archetype.

I forgot to tell you that more than one year ago during a series of Aosoth workings, I was "told" that she was "Inanna Resurrected in the Underworld". It was she who turned my attention to Sumer in the spring of 2010 CE. I received also some interesting sigils within the same context. I will send them to you when on my computer. I came to know that the destines of Inanna and nGestinanna (Azimua) are interconnected in some mysterious way. Inanna's adventure to the underworld was fatal. It was Enki who resurrected her but she was to appoint a substitute for herself - otherwise nobody could return from the Land of No Return. Inanna was angry with his lover and consort Dumuzi for not weeping about her during her absence, so she appointed him. Then she bitterly regretted but it was too late. Dumuzi's sister n'Geshtinnana readily agreed that she on her part will be a substitute for Dumuzi that he may return for half an year to Inanna and the world. She met her true love Ningishzidda in the underworld. It's possible that Inanna & n'Gesthinanna (Azimua) as well as Dumuzi & Ningishzidda

are identical in this dying-resurrecting Sumerian mystery. The Semites simplified it by seeing Tamuz and Ishtar as exchanging each other in the underworld and probably made of Dumuzi's sister his mother.

+O+ This sounds remarkably similar to that Orpheus and Hades business... +O+

Yes. As well as Persephone's descend in Hades. But bear in mind that there is a vast gap of time between the Sumerians and these Hellenistic chants. The possible Aryan connection are the Hitttites.

+O+…… It says here Innana is the wife of Dumuzi, whilst n'Geshtinanna is his sister. It would make an interconnected destiny more likely due to proximity alone. But you think the two are actually the same? +O+

Yes, they are different deities for sure, or, that's what could be concluded by the available mythologic sources though in a mystery ritual they could represent two different aspects of one's anima. Bear in mind that many neo-pagan writers as well as scholars who make classifications of the Sumerian pantheon often do not take into account certain Sumerian particularities, so some of them hurry to make conclusions about their genealogical relations. For example the Anunna gods often address each other as "my brother" or "my sister" as a form of reverence or familiarity. Apart from this the incest seems to not have been regarded as abnormal in Sumer.

Now my actual task is to get an access to the Sumerian ME system. I've caught a thread there. If that Necronomicon prophesy is true They will enter there where They entered before. That's why I'm there - not taking anything so seriously except certain signs along the thread.

Maybe I should have started with the Sumerian concept of ME. It could be said that's the Wyrd in Sumerian - the units of existence, or the magical programs which constitute the Creation. ME is both single and plural. They are called also the "tablets of destiny". Crudely said, what the money is for humans so are the ME for the Anunnaki. The ME are kept in the central bank of Abzu (the Abyss) where Enki the cosmic banker distributes them to the gods and humans. However, Enki has always been under the charm of Inanna and once during a private banquet with her Enki got so drunk that he bestowed on Inanna all the available ME of Abzu. Upon getting sober Enki regreted and made anything possible to get back the ME given to Inanna but all was in vain - Inanna was indignant of Enki's inconstant decision and 7 times her vizier rejected the guardians of Abzu by magic spells. At last Enki gave up his claim and gave his blessing to Inanna. His fondness for his daughter in law was eternal.

This was the mythic story of how the ME of civilization passed from Enki's cultic centre of Eridu - the nexion of the Ubaid culture to Inanna's nexion of Uruk, where the actual Sumerian civilization started.

The more ME one has the greater is one's ME-LAM - the numinous aura of the Anunna gods sometimes manifested in certain en-lords and nin-ladies.

During my sorcery apprenticeship I came to know about some mysterious "clicks" the master was attaching to us, or taking off of us thus making us to feel respectively strong or weak, sensitive, or dull, etc. He said they were seen by those able to see. I've felt their presence and absence only but sometimes I've glanced them as bright spots of light around one's body which appear and disappear very fast.

In this context one of the epithets of Inanna is Nin-me-shar-ra: the Lady of the Numberless Me. The Sumerian number for infinity was 3600.

+O+ This looks like an interesting book to own or somehow find.... I'll go looking for it

http://www.isbnlib.com/preview/0292707940/Gods-Demons-and-Symbols-of-Ancient-Mesopotamia-An-Illustrated-Dictionary +O+

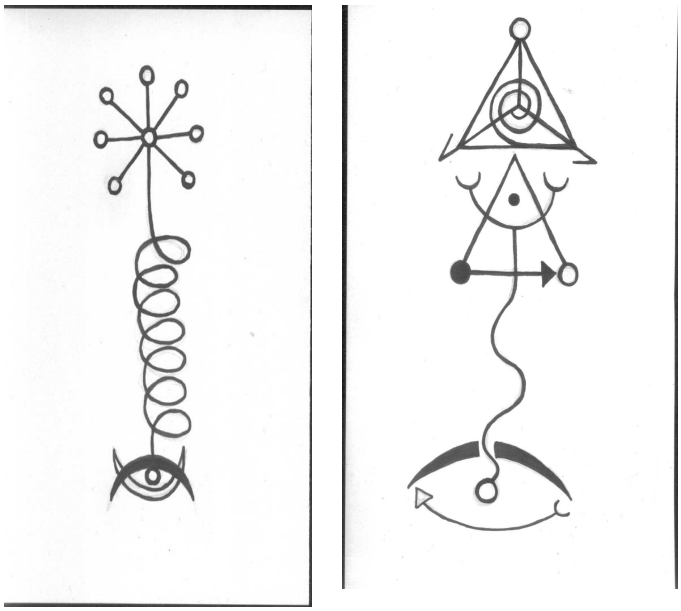
***** Archived *****

+O+ Yes - I'm presently engaged in a number of other projects so I can't give my full time to studying Sumer just yet - I have been looking at things when I have time though, and re(reading) your emails. As well as archiving what you sent me so I can draw on those resources in a week or so when I'm more free with my time. +O+

Of course, take your time, and follow your fascinations. In my case it became something like a dedication since I got a thread from the Wyrd/ME and follow it from more than one year ago. If you start investigating the ETCSL text without getting bored by the unclear archaic expressions and the damaged lines, that's a sign you're into the matter ;) For me the ETCSL texts became my Necronomicon - I compose my own incantations thereby and try to awake my genetic memory.

I was not so fascinated by the Sumerians - those both kind and militant, both pious and inventive goggle-eyed dwarves as I was fascinated by their numinous Anunna gods - the Noble Ones, or the so called Anunnaki nowadays, who presenced both chaos and order, the sinister and the dexter, the deities who are the most ancient ones as far as the history has come to know. After all, I needed a dexter/historic link to the Dark Ones or THEM since I got sick with the emotionally plagued Western occultists who despite of their pretences are still not able to get rid of their Judaeo-Christian genetic imprint. Also, I'm trying to connect the mass myth of 2012 end of the world with the Anunnaki current redirecting it to its authentic sources. A kind of aeonic sorcery.

I'm sending to you the sigils I obtained during my Inanna-Aosoth working more than one year ago. The first one presents Inanna's descent and the second presents Inanna's ascent but note the modified dark gods sigils - Ereshkigal's eye of death as a modified Nythra-sigil and the ascending Inanna as a modified Aosoth sigil. The above sigil is that of Azathoth or Atazoth received at the time by Pete Carroll - it's identical with that of the 9 angles's Atazoth sigil if you compare them.
In this case I think Atazoth represents the Abyss or Abzu in Sumerian.
I still have no rational/dexter explanation for these identifications - they were felt as insights during the working itself but now when gaining more knowledge about Sumer it's difficult to identify etymologically Aosoth with Inanna except maybe with her non-Sumerian west-Semitic names as Astarte, Ashtoreth, Astaroth, or the Egyptian name of Isis - Ast. Anyway that makes sense when consider the path of Aosoth connecting the underworld Moon-sphere with the Azoth Jupiter-sphere and see it as ascending rather than descending. In fact the second sigil represent the chain sequence Nythra-Aosoth-Atazoth on the Tree of Wyrd. Nythra is Inanna's descent - from Venus-sphere to Moon-sphere and then Aosoth is Inanna's ascent to the Jupiter-sphere connected with the Sun-sphere by the path of Atazoth, Abzu. After all, according to the Sumerian mythos it was Enki the lord of Abzu who resurrected Inanna by sending to her the water of life from Abzu. In my Sumerian classification on the Tree of Wyrd Enki is presented by the Mercury-sphere as the lord of magic and skills but as a path he is the Atu V, the High Priest, or the Master.



+O+ Very interesting symbols... there is no denying the lower two share very strong similarities! Secondly - that symbol of Inanna-Erishkigal (innana is the top symbol I presume?) looks remarkably like MACTORON - the sigil of the ONA and reputed home of the Dark Gods.

> This style of sigils is characterisc for Simon's Necronomicon, for the Goethea and for the Voodoo veves. Also, do you remember those Arabian stellar sigils (I forgot the name of the astronomical treatise but I have it as a pdf) where the sigil of Vindex and some other dark gods were presented as star sigils?

+O+ Yes I do remember - in fact, while taking your advice not to mention my status as one of THEM or come across as anything but a neutral enthusastic learner {I remember fucking up getting into the IOT because I didn't listen to your warnings about sharing my ONA background with the soror that recieved my introduction - and am listening with both ears to your warnings now} - I have actually been talking to that ushe4 guy {bill} about the authenticity of the ONA's pre-sumer claims, Dark God concepts, and so on - he was very helpful and I will send you his full answer (in the negative but open-minded) after I recieve his feedback from sending him Mythos and OA29 to analyse and give me the skinny {info} on what's what re: Sumer and the ONA. Have you considered the possiblity, that Myatt/Long is/was an Oxford man? Perhaps that is where he came into contact with Sumer and devised his works - if we don't believe he was given the Dark Tradition - which I am somewhat skeptical of... +O+

> I suppose some Arabian connection as regards Myatt/Long but who knows? Maybe he has continued the good old English tradition of Golden Dawn I wrote in enenuru as regards authenticity:

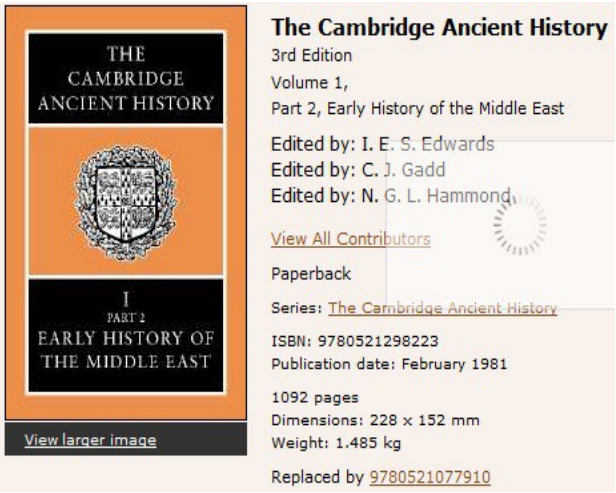
+O+ Yeah - until he releases his other documents regarding his involvement, in 2021 or whatever, we may never know. Its not really important I suppose - his ONA does the job it was supposed to, whether he has historical accuracy or not is something we'll have to figure... +O+

"Crowley writes how he exposed the Golden Dawn's head MacGregor Mathers who deluded the order's members that the order followed a secret tradition coming from the Rosicrucians and Egypt but in fact his sources were from the British Museum! This exposing led to the schism of the order. Mathers was in a fact a Freemason who adapted his studies to the occult doctrine of the order led by him."

You can read the whole posting here:

http://www.enenuru.proboards.com/index.cgi?board=general&action=display&thread=6&page=4

Also - Crawford cites this book - http://www.cambridge.org/gb/knowledge/isbn/item1131357/?site_locale=en_GB



though now proved inaccurate, may be of some considerable use as a scholarly study - when taking new updates into account... +O+

Seems to be interesting. Why now proved inaccurate? Yes, understandable if written in the first half of the past century.

+O+ pg. 37 Sumer and the Sumerians "Most scholars now favour the middle date of 1792 for this event and, by counting backwards from this year, dates of 2112-2006 BC are given for the Ur III dynasty and of 2317-2191 BC for the Agade rulers (Cambridge Ancient History 1971). However, recently, a reassessment of the astronomical evidence favours a date of 1848 BC for the accession of Hammurabi and if this is accepted the dates for the earlier periods will have to be readjusted accordingly (Huber 1982). It has to be said that at a distance of four thousand years, a discrepancy of fifty years does not seem of fundamental importance. Even this modest amount of extrapolation is bedevilled by uncertainties, and attempts to date the ED by similar methods have not proved useful. In summary, it can be seen that both the scientific and historical methods, neither of them entirely satisfactory, suggest that the period from the early Uruk to the end of the Ur III period covered a span of about 1,800 years. The Uruk period probably began about 3800 BC and the Ur III dynasty came to an end just before 2000 BC.

History And Social Organisation
Details of the history can be found in a number of textbooks, most of which are somewhat out of date"

Still that textbook is probably got some very interesting material in it coming directly form scholars -

I found it in paperback for around 30 euros. +O+

Bill aka us4-he2-gal2 is an excellent young scholar who will probably become a celebrity some day but however open-minded he is to the occult (another worthy quality of him) he will hardly feel the things as we feel them. He is a man of dexter, of a harmonious dexter and better remain such as he is instead of changing his natural attunement which is probably his actual destiny.

I think it was his pure scholarship which prevented him from reacting "politically correctly" to your mention of the 9 angles. In a private letter to him I tried explaining to him in some non-political way the historic tendency of the pan-Semitism but he didn't get it beyond the field of Assyriology - he agreed there was something like and told me about the former tendency of pan-Babylonianisn supported by the German Assyriologist etc.

Though he is very fond of the ancient Sumerian incantation texts and believes in their effectivenes but he will hardly use them magically. In brief, Bill could be very helpful in our research for the Sumerian link with THEM but I doubt he will ever contact THEM.

Though we will hardly discover any authentic Western tradition it doesn't mean the Western sorcerers of genuine approach were, or are inaunthentic. I've got a lot of Crowley, Carroll, Thorson, Myatt, the Lovecraftian necronomicon traditions etc, and have integrated it with what I've got from my local tradition and Castaneda's one. Now I add the historic Sumerian tradition of the Anunnaki but I do not hope to restore it as it was 3 aeons ago. After all what matters is my own experience and my own power to synthesize the experienced. I think if several sorcerers of genuine approach manage to create a network independently of the different fields of their research for sources, the nexion of THEM will presence itself.

Hi Z, halfway through Sumer and SUmerians - very interesting. Starting to build a basic understanding of the culture now - will certainly help in knowing what the cuneiforms etc might mean or wouldnt mean. +O+

I should also continue my reading of "Sumer and Sumerians". Personal contacts in the context of this and any other research are essential - they are always of more help than the books themselves.

The distortion of our magical inheritance started there and then in Sumer in particularl and during the so called Bronze Age in general. It was then when humanity lost the memory of itself at the expense of developing technogies. The Sumerians still kept some balance between the sinister and the dexter, between the numinous and the mundane. That's why I'm not here and now but there in then trying to understand their perception of the world, or to find out the position of their focal point of awareness, which allowed them to perceive the Noble Ones.

+O+ Hi Z, yes I get that. The Sumer and Sumerians is very interesting and detailed and a great place to start. I've already learned a lot and built up some idea of who these people were and the sparsity of evidence for many claims and popular cultural references/ideas have been challenged. She has those other ones which might be of interest if we can find them. +O+

Realizing I have no time for such an academic study I try to use another approach. I turn certain transliterated Sumerian phrases into their cuneiform signs and then eliminate any grammatical particles until the root words remain only and search for their archaic symbols. I meditate on these symbols until I get some insight. That eccentric englishman Dingo who recently became a member of enenuru has arrived to almost the same approach. Otherwise he is an academic student as far as I know. See his thread "Experiments in Synthetic Sumerian" in enenuru:

http://www.enenuru.proboards.com/index.cgi?board=general&action=display&thread=389

See in the new topics if the link doesn't work.

+O+ Parcel incoming to me by Rex contains:> Caplice's Introduction to Akkadian.
Of interest? +O+

Yes, it could be of help but for the moment I'm occupied mainly with Sumerian sources. Thanksgiving to the Oxford ETCSL Project there are now available a lot of Sumerian texts, both transliterated and translated.

http://etcsl.orinst.ox.ac.uk/,

So I can spent years in investigating them. Many scholars approach Sumer via Semitic sources but I prefer to avoid such intermediators as far as possible. The classic Assyriologist approach to Sumer is by learning Akkadian and Hebrew first and leaving the Sumerian as a final aim, and thus many of them tend to blur the distinction between the Sumerian and the Semitic cultures, which contributes to the Magian distortion.True, many of these ETCSL texts are written in post-Sumerian times by well-educated Babylonian scribes but it's the Sumerian language itself which contains the key symbols of the Sumerian magical concepts. It's not by chance that the Old Babylonian priesthood still used it as a sacred language. Some Assyriologists regard the Semitic cultures (the Akkadian, Babylonian, Assyrian, as well the west Semitic ones) as complementing and continuating the Sumerian concepts but I tend to regard them as distorted echoes thereof. I prefer first to get a genuine feeling of the Sumerian and the proto-Sumerian cultures and then, as a secondary task to trace their Semitic developments for an eventual explanation, which I would be very careful with. Of course, this approach does not exclude some parallel study of Akkadian sources but for the moment I'm interested mainly in the Sumerian language as containing magical symbols beyond its grammar and lexical particularities. Even learning Sumerian isn't of my primary interest - could be of use indeed but I have no time to afford it right now.

On the other hand, I do a parallel research in other Bronze Age cultures such as the Hittite, the Minoan, the Egyptian, Harappian etc. with the idea to get a concept of the whole Aeon wherein the echo of the presence of Them was still felt. True, I admit I'm prejudiced towards the Semitic cultures and I have left them as secondary of interest though I'm aware of the fact that the great distortion started with the Iron Age.

+O+ And you've proved a link between Ashur and Ahura Mazda... it begins to be clear where and how the Monotheistic Holocaust of God derived... It just occurred to me that the link you have proven is that the Qaballic/Jewish Tree of Life comes from the Assyrian One - as well as Ashur being Ahurz Mazda - so you have successfully linked the present Magi with the earliest Magi... +O+

By the way, there was a certain disgusting conspirative attempt in 1878 CE when the Sumerian language was just recently discovered on the tablets found in the ruined library of Ashurbanipal in Nineveh. The Jewish-French Orientalist - Joseph Halevi tried to persuade the eminent Assyriologists at the time that "Sumerian is not a language, but merely an ideographic method of writing invented by the Semitic Babylonians themselves". The following archaelogica excavations shutted that cheating mouth up, but presently there are a lot of unpublished Sumerian texts, and considering how many specialists of the above-mentioned origin have monopolized the Assyriology, we are to suspect further distortions.

+O+ Yes - would be wise to work carefully even with the evidence we have - I understand that. A lot is missing, locked away. Maybe over time we can unearth some more of it through new contacts etc. +O+

+O+ Sept 28 2011 / Rex, We'd like to invite you to join us in our research to uncover our Racial History and THEM at Mvimaedivm Black as an honorary member of the Temple. The majority of the research is being undertaken by Sath whilst I attend to exterior matters until such time I can devote my time to a proper study [soon]. Outlined here are only rudimentary details and resources being used in our work - a highly comprehensive dialogue between Sath and myself may be made available to you [SUMER X] with her permission to allow you to catch-up and enter the work on the same page. In closing, Welcome to the fold, welcome to Mvimaedivm Black +O+

R - Greetings both, and thanks (Sath) for the welcome. Reading SUMER X has been an experience, and in many points I wished I could travel back in time to take part in the conversation as it evolved. It is of no matter – we're speaking together now. Here are some comments on the work so far, and in no real order. They're offered in a spirit of sharing and feedback, and are just my opinions.
First, excellent work so far. Clearly, you already have connections and ways to get answers to questions. If there are specific topics you want a JSTOR search on, or for me to speak to other teaching colleagues (in the event that your sources are busy), I'm glad to pool resources.

Some thoughts about Akkad (& Sumer): antisemitism is perfectly understandable, as it is a natural reaction to one of the driving forces of the Magian Machine. That said, I'm hesitant to connect Akkad and Babylon with later Jewish and Arab culture, as the myths of Akkad and Babylon (from my studies) are almost entirely Sumerian myths that have been retold, and what we consider "culture" in those cities is Sumerian in origin, as the Akkadians and later Assyrians were desert nomads who got wise. Abraham is an example of a city boy who went out and got lost in the desert, and had a spiritual encounter with Something ambitious, and the rest is history. AL has written that the Dark Gods are one group of beings, and I'm of the opinion that there are others that do work behind the Machine (Abraham's goblin being one of them). This is not so different, as you've said, from the Sumerian idea that each of us has a personal god. This isn't meant as a descent into dualism, but just to say that we're very likely not the only ones working with Other Intelligences.

I find early Indo-European sources very interesting to parallel the Sumerian myths. The two oldest are Hittite and Sanskrit, as you know, with Avestan being only slightly younger than Sanskrit texts. All three of those very old (related) myth systems proposed that there are multiple divine races, usually one older than the others, and that they do not frequently get along. Conflict between the elder and younger is especially frequent, e.g. Asuras vs Devas (Sanskrit), Ahuras vs Daevas (Avestan), Aesir vs Vanir (Norse), Tuatha Danaan vs Formoire vs Fir Bolg (Celtic), Gods vs Titans (Greco-Roman). The IndoEuropean myths cannot have been borrowed from the Sumerian cycle for geographical reasons, with the possible exception of the Hittites. I interpret this to mean that the Annunaki of Sumer are THEM that the Indo-Europeans knew of as the elder gods.

On the origins of the Magi — Sath, your analysis of Zoroastrianism quite good in 'Origins of the Magi'. I've done research in that tradition, as I needed it for my doctoral thesis. Most scholars today agree that early Zoroastrianism shows the move away from Hindu pantheonism or polytheism towards a dualistic system, after Zoroaster had an encounter very similar to that of Abrahaml — and chronologically perhaps very close to the same time period. Again, evidence that there is an Intelligence behind the Machine, as I read things. If you read the list of archangels that Zoroaster introduced along with his new god, you get titles like "Obedience", "Conformityt" — absolute Magian filth at its worst. What is interesting is that contemporary scholars don't see early Zoroastrianism as Monotheism, but at as a polytheism that rejects other gods in favor of a specific (Magian) god, and posits that the Daevas are gods working in opposition to the Machine. Judaism takes this a step farther, and diminishes the Dark Gods into mere demons, which is not at all what Zoroaster claimed in his earliest texts. Herodotus, for example, records that some Zoroastrian priests still celebrated the rites of the Dark Gods (the wolf sacrifice in the darkness, etc).

My own desire is to reconstruct an Indo-European map of THEM to see what core myths can be reconstructed. My essay on the Dragon as Dark God is an example of that, which I've already sent to Ryan. What is especially interesting to me is that the Sumerian myths have similar patterns, which I interpret to be evidence of common contact with THEM. Here, necromancy is very likely to be a needed tool to discover more than just what texts tell us — my own experiments have been largely Roman necromancy, as my own heritage is partly French and thus derived from Rome, which had a strong cult of the dead. - R

+O+ In regards to our Studies and Zoroastrianism ... It is as far as I know one of the oldest, if not the oldest
known sources – and for that reason it is of great interest to us.
However, it is inevitable that the Sumer were influenced by cultures
before them to which we have no access. One of the things Sath has been unearthing is the origin of the Magi but this is clearly more
complicated than fundamentalists or fanatics whom might go looking for similar proof or evidence of their convictions might otherwise
believe. We know for instance that a large part of Sumers population was comprised of Semites – so this immediately complicates any fantasy that the Sumer were some mythical pure people whose golden edicts were corrupted by a malevolent outside influence. We will also require later materials, indeed any and all materials to piece together the Archetypal Story and gain a more comprehensive and changeable understanding of the Dark Gods – though we are prepared to be enlightened by what we find – and the inevitable troublesome weights this may place upon any beliefs we hold as to what, or where, or from whom these stories originate…

My first directive is to get an understanding of Sumer, which I have been slowly doing with Sath and privately by trying to build a loose sketch through Sumer and Sumerians by H.Crawford. Sath is studying the ETSCL pages, and I too have been setting aside time to study the scriptures which scriptures pre-date certain stories by thousands of years such as The Flood.

Through Enenuru we have had contact with archaeological scholars – though we have had to be disguised and not announce our association with THEM in doing so lest we frighten many off who see magical discussion as a detriment to their scholarly careers. I have already been interested to hear that no black magical evidence
has been found [or acknowledged] from Sumer, but that sorcery was condemned by its priests who were the only caste capable of writing and who thus preserved only 'white' magic and it is through these that we learn by proxy that there was black magic – immediately casting doubt upon the authenticity of the Necronomicon / though the N exists in its own right as a magical tool.

This suggests that a dichotomy of sorts was already in existence [
though it would necessary to understand how they understood this and I'm not even close to that yet] – but it seems that it was through
Zoroastrianism and what the Abrahamic religions took from it that the Magi began to formulate the enduring notion of Good/Evil. +O+

R - Yes, as I understand it, Zoroastrianism probably gave us the Good/Evil split, and the term 'Magi' is Zoroastrian itself, referring to their priestly caste. The weird thing is that Zoroastrianism is itself a reformation of Hinduism, and you see this in the names of the asuras/devas in both systems. But Sumer-Akkad had a concept of benevolent/malevolent or creative/destructive, which is not the same thing as good/evil. An evil being, after all, can be benevolent in that it means you well (though not the city next door). Our European myth systems were no different – some Beings were more destructive or dangerous than others, but not good or bad per se.

In terms of old magic, I'm starting to think I should copy my other Babylonian textbook and send it along too — most of the texts are from omens and exorcisms, so it may be more practical. Also, it skips the cuneiform, and just uses transliterations. On the flip side, its a much thicker book, but at

least you and Sath would have the chance to see examples of Sumerian/Akkadian magic in Roman letters. As I was flipping through the book last night, one of the vocabulary lists gives a work for "benevolent demon/ghost" – an example of how non-dualistic that system was. You can decode these spells to see what kind of magic that they are countering, and then reconstruct an image of the black magic itself. I think, personally, the divide was simply a question of what Beings you chose to work with: the inhuman primodials, or the civilized younger pantheon. One concept that Sumer and Babylon certain inherited is the concept of Malum contra Malum – sinister against sinister. In other words, to ward off demons, people asked other demons for help, rather than asking the city pantheon for help. Some interesting ideas there.

(Re: being a scribe): Understood, and that respect is certainly reciprocal. I do have my own projects, of course – but I also enjoy getting to play the role of the dusty Miskatonic librarian (if you'll pardon the expression). Professional hazard, of course. It's good to see that diversity is a part of the THEM praxis, certainly a healthy trait. The Sumer/Akkad material is of interest, as is the survival of some of that material in the Picatrix and other similar sources. As I said before, between the Proto-Indo-European and Sumerian/Akkadian myths of the Dark Gods, there is a lot of progress possible.

On that note, two links that you may find of use:

UChicago has put the entire Assyrian Dictionary online for free
here: http://oi.uchicago.edu/research/pubs/catalog/cad/
The Warburg Institute (ULondon)- one of the leading academic collections on medieval sorcery:http://warburg.sas.ac.uk/index.php?id=122 -R

+O+ These are excellent resources that will no doubt come in handy once I've the time to study them – and I have added them to the main link section. Thanks Rex. There are a number of resources still not up to date as you will see from SUMER where various pdfs or images are alluded to – and I will endeavour to get this database up to par as soon as I can. Kudos by the way on your post in Choronzone Rex wordpress on Dark Gods – I found this very interesting. I wonder how much our biological formation plays in the concept of Chaos and Darkness. Consider also that some animals/mammals i.e. sharks, were restricted only in their size by how many additional predators were around to share the resources. The more predators, the smaller sharks became and so with many other species. It's entirely possible there exist giant and predatory skeletons and bizarre cities beneath our feet, beneath our lands, that we may never reach. Consider that the only reason Dark Gods are Myths is because there is no scientific proof. But there have been plenty of things considered myths for lack of this that were later proven wrong.
The biological imperative of mutation suggests that we did not arrive, perfectly intact as we are accustomed to now but may have passed through several stages… then of course, the legends of the Dark Gods may have very little to do with humans altogether, or nothing entirely.

It was on my mind earlier as to the logical sequence that would suggest the concepts of good and evil to occur. Human division is everywhere, we have breath that goes in and out, our thoughts behind our eyes, and the world in front of them, our organs inside and our skin outside, the sun for the day, the moon for the night, the division of the land and the sky, the sea and the beach, touch and non-touch. We have our waking life and our sleeping one… all of these things can't have helped but edge man to dawn toward the notion of division, surely… +O+

+O+ Sath, when you turn up – you mentioned tying the Annunaki into the 2012 apocalypse in SUMER. Did you manage to do it? I honestly don't know what significance the 2012 date has to anything except glorified superstition and absolute chance woven into conspiracy theory. +O+

First welcome to Choronzone.

Well I just try to make use of the mass attuning to that data. Otherwise the whole matter is explained here:

http://www.greatdreams.com/2012.htm

Though I'm not much competent about the Mesoamerican civilizations, I find their aeonic spirit not unlike that of the Bronze Age civilizations of the Ancient Orient. It's interesting noticing that when the distorted Western Aeon (according to the 9 Angles' aeonics) got in touch with them in the 15 – 16th centuries they still lived in their Bronze Age and that contact was more than catastrophic for them. So I think the Mesoamerican civilizations are also to be investigated along with the civilizations of the Ancient Orient in the context of Them. They all shared some common aeonic spirit, an echo of Them.

Whether the Mayan calendar prophesies an end of the of the world or not, I'm not competent to say, but I feel something is to happen. There is some 100 years cycle of upheavals in the recent history. Some 100 years ago in 1912 -1913 there started certain wars on the Balkans which kindled the WW1 (1914 – 1918), the WW2 being just an continuation of the WW1. Some 200 years ago in 1812, Napoleon's war against Russia kindled a continental war in Europe (a world war if the war between USA and Britain is taken into account). Some 300 years ago in 1712 there was born Friedrich the Great who also kindled the 7 years continental war in Europe between 1756 and 1763 (a world war if the colonial affairs are taken into account).

Anyway, the present world stagnation cannot last eternally and some upheaval is to change this situation sooner, or later. Yet I feel it's near at hand. Am I managed to tie the Anunnaki mythos into the 2012 apocalypse myth? Well it's a process I've started since the spring of 2010 and intend to continue it till the end of 2012 seeking to avoid any "lust of result". However, I find it difficult to speak about the practical side of this process. In brief, I'm trying to create a nexion (to use the 9 angles terminology) via using a particular model of temple taken from an actual Bronze Age temple discovered on the territory of my country which was regarded as "Sumerian" by some popular writers of articles, but in fact it proved to be Mediterranean. Yet the "Sumerian" connection is still there since the temple was obviously dedicated to some deity of the subterranean waters and the most famous deity of the subterranean waters during the Bronze Age was the Mesopotamian Anunna-god Enki/Ea. Moreover, there were strong cultural connections between the Mediterranean civilizations and those of the Ancient Orient – they all shared a common aeon, and still more intriguing was the fact that such a mythic model of temple was outlined in certain Sumerian texts. Later it came out that the restoration work on the temple in question had modified it according to that model, the original archtecture being a bit different. Here the wishful thinking of the archaeologist who excavated it might have played some important role, since she is still firmly convinced that this type of Nuragic (a Mediterranean culture) temples derived from the Near East and Mesopotamia. Were that modification deliberate, or not, the model made a great sense to me and I started a dedicated magical work therewith. There is a saying: "The mistake is true", so I called that temple model "E Abzu" after the Sumerian name of Enki's temple in Eridu. The very architecture of a temple could suggest the respective ritual actions even if the original cult was long forgotten.

Hi Rex, thank you for your comments. Well the "Sumer X" was in fact a correspondence between me and Ryan we tried to compile but it remained as chaotic as it was.

Would be of interest to me reading your essay on the Dragon. We have shared common ideas – 2 years ago my quest was also about reconstructing the IE matrix of THEM but its course changed considerably.

I'm a mongrel of different IE blood-lines (mostly Slavic and Germanic) yet I feel the dominating gene within me is the Thracian one – already an extremely rare gene in my native land. One of my lines comes also from a region where was the main Celtic settlement during the Celtic invasion in the 3d century BCE. Sometimmes I've had very strong channeling to the Celtic pool of memory. Some say I've resembled an ancient Roman but despite of Thrace being a Roman domain at the time I feel I have a deeper connection with this land which has many layers of memory. I have established a strong emotional connection with certain genii loci one of which is a sleeping dragon. Sometimes I've managed to enter its dream to say it directly and magically. I'm also an organic follower of Dionysos though the Thracian Dionysos was a bit different than the Hellenic concept of him. The Thracian Dionysos – Zagreus and his Phrygian correspondence Sabazios was of paradoxical nature, he combined both the Heavenly Rider and the chthonic Serpent – both St. George and the Dragon.

Yet despite of all that IE genetic inheritance I got deeply frustrated on a very profound level and almost broke with the IE matrix however my racial imperatives are still felt strong sexually Though this frustration was a catastrophic experience it brought to me some liberation. In brief, I did realize that the IE matrix is doomed – on its own fatalist accord. I did realize my life turned into shit, my magic stopped working, all I held sacred got profaned just because of the collective destiny I shared with the doomed IE race. I did realize that even if I manage to awake the sleeping dragon it will destroy me rather than allow me to ride it. All these conflicts between the older and younger generations of deities in the IE matrix were they Hittite, Sanscrit, Avestan, Hellenic, Celtic, Norse, Slavic show a schizophrenic split of the racial consciousness, an inherent dualism which predisposed that otherwise strong race to be subdued by the Magian "God" and turned into "His" most fervent crusiders. The IE race proved to be unable to go beyond the ideology of good and evil. I did realize also that the IE race suffer an genetic illness which the jew Wilhelm Reich aptly called "emotional plague". After all, it was this overstress on the warriorhood which caused that emotional plague to the collective racial psyche. I've analysed the process in my writing "Sorcery of THEM" where I still held some hope about the IE racial potential. Instead of developing their emotional intelligence as a further evolutionary step, the Indo-Europeans persisted in developing discipline and austerity. It's the warrior psychology that the more one risks one's life the more one has the right to claim superiority which has led the collective IE psyche to the emotional plague (supressing emotionality in the name of some higher ideal) and finally it led to the Ragnaroc of the WW2 which I'm afraid was the final catastrophe of that racial predisposition. Alas heroes! but wars are won by motivation, not by discipline.

Yet this is my own frustration – I don't wish to suggest anything negative to you, and if you see some alternative perspectives for the IE potential (destiny), please, share them with me, I would be glad to hear something positive. I found almost the entire Western occult underground sterile, except maybe the 9 Angles – however, I find much of their practical approaches to the sinister as leading to degeneration instead of liberation, at least what was demonstrated by certain of their representatives online. Ryan knows who I mean. My own racial predisposition to will-power instead of true will led me to my personal catastrophe and lose of magical momentum. It was my magical work with one of the Dark Ones of the 9 Angles' pantheon – Aosoth that directed me to the Sumerian tradition wherefrom the known history began. Aosoth suggested me She was of THEM who returned from the Land of No Return – thus the memory of the Sumerian Inanna suddenly resurected from the forgotten genetic memory and fascinated me. It was the inspiration from Inanna that introduced me into the traditon of the Noble Ones – Anunna-dingir-gal-gal-ene. There was no dualism in that

tradition. True, there are mentions about some older generation of dark deities in the Sumerian text "The Death of Gilgamesh" and otherwhere – the so called ancestors of Enlil who abide the netherworld: Enki (the older Enki, not Enlil's brother) Ninki, Enmul, Ninmul, Endukuga, Nindukuga, Enindašuruma, Nindašuruma, Enmu-utula, En-me-šara but they are held in reverence as gods of the dead along with Ereshkigal and her underworld court. The Anunnaki are able of both order and chaos, terror and blessing, creativeness and destructiveness, all in one – their numinous reflection could be seen in the Sumerian votive statuettes of worshipers with eyes open wide by wonder and reverence. The Anunna gods often bear the epithet "ushumgal" (dragon). On a personal level I felt for the first time comfortable – I needed no more to pretend being strong and cool, I could weep my heart out to THEM, complaining of all my misery and accursedness, prostrating on the ground and hysterically asking THEM for help…then there comes the divine anger which possession makes me getting up and standing on my legs refreshed and full of power and confidence to intend, to will what I desire of the world. Yet still far from this world are THEM presently.

True, the ancient Semites like the Akkadians and the Amorites (the Babylonians) were different than the present representatives of that race, but I doubt the official attitude of the Assyriology that the Semites and Sumerians lived peacefully together – it could be true for the northern Sumerian cities but the Akkadian conquest showed that while the Sumerian cities fought with each other to win over each other, the Semitic way of war was not to win over but to totally destroy the enemy, which shows an inherent ethnical hatred. Naramsin's genocides in the rebelious Sumerian cities was something unseen in older times according to certain "politically incorrect" scholars from the East Europe. The imperial phase of Sumer during the Ur III dynasty wasn't what it should be if the Sumerians weren't already a minority. Yet the Semites didn't suffered duality in the beginning of their civilization. As you say they retold the Sumerian myths, yet in their own edition. As far as I know the greatest Old Babylonian king Hammurabi (1792 – 1750 BCE) still kept to the Sumerian tradition. The first Semitic dualism started with the later religious reform of "Enuma Elish" which was in fact a political epos establishing the cult of Marduk as the official state cult and its state ideology of the antagonism between the antropormorphic younger gods and the old serpent-like generation of Tiamat. When the IE Hittites conquered Babylon in 1595 BCE they were strongly influenced by that antagonism. They had their own problems with the new patriarchal line of succession vs the old matriarchal succession of the kingship still during the reign of Hatussili the 1st (1650 – 1620 BCE), so we can see reflected in their mythology a similar antagonism between the older and the younger generations of deities. They wouldn't get influenced, if they weren't predisposed so. Also, the Hittite Ishtar feared snakes according to a myth, the organic fear of snakes and disgust for reptiles being a typical IE syndrome (something me fortunately got free of). Though the Hitties still didn't make of it a state ideology, I think it was through the Hittites that the antagonism of young vs old gods spread later amongst the rest of IE peoples, especially amongst the Hellenes (Hesiod's Theogony).

To resume, most of the civilizations of the Bronze Age – from Harappa civilization in the Indus River Valley through Mesopotamia, the Levant and Egypt to the Cretan Minoan civilization they all were located on a geographic belt of relatively warm and moist climate. Both the Indo-Europeans and the Semites were on their peripheries and preyed on them. The ones being steppen wolves and the others desert jackals, both of them being of dominating warrior cultures due to their severe life conditions. A warrior culture always needs some antagonist, so I think from the heroic myth to the state duality ideology there is no great distance.

I would like to ask you do know something about the ethnicity of the Cretan Minoans? I suppose they belonging to the IE family. Because of the temple I mentioned in my previous post which proved to be of the Nuragic culture of Sardinia but located on the Balkans (!), I did some research

and contacted a scholar, W. Sheppard Baird, who explores the Minoan civilization and who was extremely surprised by the find. According to him all the Mediterranean basin was once the Minoan Atlantis sea empire with the island of Crete as its core until the erruption of Santorin volcano in the 17th century BCE when all the Mediterranean basin was struck by earthquakes and tsunami. After the disaster the Crete Minoans restored their island kingdom but their former colonies remained isolated for centuries, and later, in the end of the Bronze Age they all united into a mighty sea coalition including colonist people from Sardinia, Spain and otherwhere known as the Sea Peoples who undertake devastating raids on the east Mediterranean shores and the Aegean in the 12th century BCE, so the Myceaean Greece, and the Hittite empire were totally ruined, the Levant devastated, and the Egyptian navy almost destroyed with heavy consequences for the Egyptian economy. According to W. Sheppard Baird the invasion of the Sea Peoples was of such a great scale, and as devastating for the Bronze Age civilizations as was the Great Migration of the Peoples for the Roman Empire in the 5th century CE. I would intuitively suppose that namely their devastation of the Levant rushed on its turn the Semitic Aramean nomades from Syrian desert to invade Mesopotamia and thus to degenerate the cultures of Assyria, Babylonia and Persia. What do you think?

R- In answer to your question, the Cretans were indigenous to Europe before the Indo-European Greeks arrived, and the story of the Trojan War is really about the clash between the civilized Cretans and the barbaric IE hordes. Homer has it right – that was NOT one of our better wars, in the sense that the world might be a better place if the Indo-Europeans (Greeks in this case) had lost. There is a lot of Cretan texts left, but we can't decipher any of them. The Basques of Spain may be related to them, in that they are also indigenous to Europe, though they survived the usual purges.

My own practice has always been largely chthonic, dealing with the IE Dragon-god and Underworld elements, as I interpret these to be the oldest and most original of the IE pantheon that we can construct. That said, my interest is not in re-constructing IE myth with any kind of purist intent, but rather to use that reconstruction as a mirror in which to compare the Dark Gods in other systems. I also work academically (though not as much magically) with the Picatrix, which is really very old Indian magic that came through North Africa and back into Europe from Spain – this is one of the books that was said to be part of Lovecraft's inspiration for the Necronomicon. What interests me there is that it is similar to Naos in that its magic is based on the seven planetary gods, with Saturn being the greatest among them. As I've said to Ryan, Naos has fascinated me for years, though being where I am in the world geographically, I've had to adapt the 7FW to suit my circumstances. Here, one does not go alone into the wild with a bow or crossbow, unless as some form of suicide.

Your comments on IE culture are very interesting. Fascinating, I'd never thought of it as you've articulated it, though intuitively it makes very good sense. The comparison to the steppe wolves is very accurate, and ours has ever been a hungry people. But that disease, perhaps, comes from excesses of the IE caste system rather than the system itself. Yes, it has certainly become dualistic, hence the desperate need for a villain culture even today – but I wonder if it was really initially like this? The caste system was tri-partate, for example, with priests, warriors, and agrarian professionals. Further, look at India, for example, where non-dualism is typical of many sects of hinduism, like the Aghora or Tantrics. Is it not possible that the Magian influence (which I agree is very old) is what poisoned the culture, instead of the system itself being flawed from the foundations up? I don't see real dualism in the mythology, though Christianity produces a very dualistic folklore. That's said, the Avestan movement is very much the beginning of dualism, which then merges with Judaism and then later infects Europe throughout the Hellenistic period.

That said, I think the Sumerian material has great potential which I've clearly overlooked. Have you looked much into the myth of Nergal and Ereshkigal, by chance? I'm trying to assess if he is a purely

Akkadian divinity, or else a Sumerian god with an Akkadian name. I think the underworld deities are always, always the most fascinating, as they represent the earliest stages of any pantheon. This may be an area where we can do some sort of stone-age reconstruction, if enough pieces of the puzzle are available. I envy you the chance to actually construct a temple – not an option where I am, at least at present.-R

Hi Rex,

Thank you for giving me your email. I still cannot orientate myself well in this site and its lists of documents, so was not able to find your article and I will write to you soon to send me the pdf.

As far as know the IE peoples came to Europe in different waves, and those who conquered the city of Troy and the Minoan Crete were the Myceaeans, also known as the Achaeans. It was around the end of the Bronze Age. They adopted much from the Minoan culture judging on their artefacts. Next to them, after a dark age in the beginning of the Iron Age, there came the Dorians – far more barbarous than the the Myceaneans, and developed what is known today as a classical Greek/Hellenic culture. I try to create myself a notion of the historic chronology of these events. The Hittite empire was destroyed by the Sea Peoples about 1180 BCE, so the Myceaean Greece should have been destroyed by them during that period as well. In such a case, the Troyan war should have been earlier – about the 13th century BCE when the Hittite empire still existed. True, the Hittites didn't control the Ionian shore all the time, but I think they would react to such an event as the Troyan War, and would rather support the Troyans rather than the Achaeans, I don't know – maybe they were engaged in wars eastwards with the growing in power Assyria during that period.

I should check my sources but as far as I remember there was some hypothesis by a Russian scholar that the Cretans and the Etruscans were yet Indo-Europeans of the oldest branches of that family together with the Hittites. I've also recognized common symbols between the Hittites and the Creatans – especially the split rosette which was the Hittite/Luwian sign for deity and which presents also in throne room at Knossos palace in Crete and otherwhere. The Hittite empire included other IE peoples such like the Luwians who had a hierogliphic writing similar in style to the Cretan one and it was used parallely with the cuneiform writing adopted by the Akkadians. Yet all these different peoples and cultures shared a common aeonic symbolism which is not a criterion for a common ethnic origin. On the other hand, according to the same Russian scholar, the indigenous Mediterranean people were anthropologically similar to the pre-Sumerian Ubaid peoples and the Harappans from the Indus River valley. Of great interest to me are the so called Sea Peoples who put an end to the Bronze Age. During their invasion in the Levant their allies were the Phoenicians whom they taught seafaring and one of these Sea Peoples were called PLST (peleset) who gave the name of the Palestine and it was the Philistine people who defeated the Jews in 1001 BCE. I wonder if the PLST had something to do with the Pelasgians – an indigenous Aegean/Mediterranean people. In this respect Robert Graves' "White Goddess" is to be read.

Well my writing "Sorcery of Them" was impregnated by the idea of "Magical Socialism" – the return to the three Indo-European estates or castes. I wrote it under a great inspiration though now I tend to distance myself from it (in no way I deny the spirit, which possessed me while I was writing it – somehow it appeared evolutionary higher than that of the 9 Angles). I do recommend it to you and would be of interest to me to have a feedback from you.

What you say about the Picatrix sounds very interesting. As I mentioned, my interest in India is as far as the Harappa culture is concerned – prior to the Aryan conquest. But know almost nothing about it.

The Sumerians refered to it as the land of Meluha. I suppose the Tantric teachings came from there while the austere yoga came from the Aryans. What do you think?

As for the myth of Nergal and Ereshkigal it wasn't a Sumerian myth but a later Babylonian one with a still later Assyrian edition. It's possible that it was based on some older Sumerian myth which hasn't reached us. Nergal is mentioned as a co-ruler of the netherworld together with Ereshkigal in texts written during the imperial phase of Ur III dynasty about 2100 -2000 BCE ("The Death of Ur-Nammu" and otherwhere). Nergal was a Sumerian deity – his Semitic correspondence was Erra wherefrom he went to the Indo-Europeans as Ares. The Hellenes, however, didn't like him and attributed a Thracian origin to him as well as to his sister Eris. The Thracians fought as Persian allies against the Hellenes. Have you read the late Babylonian "Erra Epos" (about the 8 -7 centuries BCE)? Yahweh should have had a very serious rival in the face of Erra/Nergal according to that text written by a Babylonian priest as he claimed under the dictation of the god himself. It was one of the most bloodthirsty and fierce ancient texts I've ever read, maybe in some way prophessing what was going to happen with Assyria in the end of the 7th century BCE though Erra didn't tend to distinguish between enemies and friends in this text.

Anyway, the Sumerian text "Enlil and Ninlil" tells how Nergal was conceived by his father Enlil and his mother Ninlil at the very entrance of the netherworld as a substitute for his twin brother Nanna, the moon god, so Nergal was predestined to belong to the netherworld. It could be said that the Twins Nanna and Nergal represent the positive and the negative aspects of the moon, Nergal being the blood-sucking vampiric aspect of the wanning moon. Later the planet Mars was attributed to him.

Not unlike you I am also very fond of the chthonic deities and though it was Inanna who first fascinated me from the Anunna deities, my deepest fascination proved to be for Ereshkigal the Queen of the Great Below and her minions, especially the serpent god Ningishzidda who was a dying tree god like Dumuzi and who married Dumuzi's sister Geshtinanna the vine goddess who became the scribe of the netherworld. I suspect a connection between Ningishzidda and the IE Dionysos though most of the researchers connect him with Hermes because of the caduceus wand and Hermes' function as a psychopompos in Hades. Ningishzidda's connection with the Indian Naga is more than obvious.

As for the temple construction I use, it's virtual only – in fact I've performed only once an opening ritual in the original site of the temple. Though it's left to the weather conditions (the state having no funds to keep it in repair) it's a guarded archaeological object, so me and my team seized the right moment to enter the site and do our opening ritual. Since then I use its architectural model only virtually in my rituals within my temple room or somewhere else outdoors. Nevertheless its energy structure is there and it works though not as it should be. However, if I got wealthy I will for sure build up the same temple in some appropriate place, and hope the gods to help me for that purpose. If you're interested I will send to you the temple's plan.

R - Hi Sath – a quick reply with promise to write more later. A friend just made copies of my larger Akkadian textbook book, which has more details about omens and divination. I plan to send a copy to you and a copy to Ryan in the next day or two.

Bitter envy on my end that you have a *team* to crash archaeological sites with.There is an old roman town not far from my home, which would be perfect for similar activity, except for the guards, and witchcraft laws still being on the books here. - R

R - Hi Sath & RA – finally, enough time to write a better reply. Probably just as well, as it's given me time to do some reflecting on some of the historical questions here, and also to reflect on the patterns (or Wyrd) that has lead us to work together.

In terms of the question of Trojan and Etruscan relations to the IE tree, it's certainly possible. But even beyond that, one of the dominant theories in linguistics right now is the Nostratic super-family, which includes Indo-European, Altair, Afroasiatic, among others – you can get a quick read here: . This would put Latin and Greek in the same super-family as Akkadian, which perhaps helps to explain why Indo-European and Semitic myths both have some of the same legends, such as the Storm God versus the Dragon. Notice I'm referring to linguistic, not ethnic kinship, just to be clear. This calls to memory your early comments on the steppe wolf and the desert jackal being akin in their ravaging, destructive tendencies. If the Nostratic theory is correct, that similarity may possibly be a trait inherited by both from an earlier source.

Your Sorcery of Them is a very interesting work which I read several weeks ago, and deserves a longer email commentary. When you say that you've moved past it, you're referring to your rejection of the (destructive, perhaps self-destructive) IE spirit in order to align yourself with the older and less dualistic currents of Sumer – right? Yes, I do think that yoga is the austere Aryan nature, and that Tantra is probably derived from the indigenous Dravidians. That said, if the Nostratic hypothesis is correct, even those two may originally have a common origin – as unlikely as that would seem. But there is certainly overlap now, even if they shared no common roots. In Rudra you can certainly see one, the other, or both practices.

With time and experience, I've developed a stronger sense of the patterns of Wyrd, or become increasingly aware of the reasons/connections for past events. An example – Akkadian was offered to me as a university course almost 16 years ago, though I've not had any serious academic or magical use for it until recently after coming into contact with +O+. Likewise, the Picatrix has been an object of fascination for about a decade, though mainly as an academic text. It's a weird book, a fusion of different practices. It is partly Indian (even using some Hindu divine names), but also using Assyrian techniques from Harran. I'll include an example of a spell to Saturn, translated from Latin, itself from Arabic, itself from Assyrian:

Translated from the Picatrix Latin text, Book III: "Address yourself to Saturn for requests made to the elderly, generous people, the leaders of cities, kings, hermits, men who work the earth, the functionaries of cities and properties, remarkable people, farmers, slaves, thieves, fathers, the ancestors and ancient ancestors. And if you have dark thoughts and suffer, afflicted by melancholy or weakness, for all that follows or comes before, address yourself to Saturn regarding that which is of His nature.

When you address Saturn, dress yourself in black. Betake yourself to the proper place on [Saturday], having in hand an iron ring, and take with you a censor in which you place charcoal burning with incense. [Recipe of incense omitted for brevity]. Having censed the place, speak thus: "Oh great master who possesses a great name and who is situated above all planets, you [who are placed] high and in an elevated place. You are the Lord Saturn, cold and dry, shadowy, author of good, true in your friendship, sincere in your promises, persistent and tenacious in your in your friendships and enmities, of tenacious and profound intellect, true in your sayings and your promises, unique in your operations, isolate, apart from the other gods, with sorrow and suffering, distant from mindless pleasure. You are old one, the ancient, at once wise and a destroyer of good judgement, you mix good and evil. Sad and unhappy is he who vexes you, happy is he whom you favor. In you is placed virtue and power, a spirit of doing good and evil. I demand, father and lord, by your high names and your marvellous actions to do for me such and such…. I call you by your names, oh Heylil, you in the seventh heaven: Zohal (arabic), Saturn (latin), Keyvan (Persian), Chronos (Greek), Sacas (India)."

Now state your request, confident that it shall be accomplished."

Very Naos, except without the "Satanism" overtones. I'd remarked to Ryan earlier than I've been considering a fusion of the Picatrix with Naos to provide something that would work better in this part of the world. Now I'm beginning to think that the Picatrix might work better to help provide a framework for working with Sumerian/Akkadian magic, as it is closer in terms of geographic origin, as well as time period, to the Sumerian/Akkadian texts than Naos is. Naos is a great system in many ways, but as your have done with Crux, needs to be adapted to one's local. The Picatrix is deficient, however, in terms of necromancy – though my experiments with IE (Roman) necromancy have been very successful, or perhaps too successful, for which reason I've not used any in a decade. So when this week I discovered (on JSTOR) some of the hymns to Nergal with transcribed text, I've been trying to sense the pattern. I feel at the moment like the best way for me to make progress would be to try to develop a Picatrix-style rite to do work with Nergal and Ereshkigal (and their IE counterpart forms). That's what the "tug" at the back of my head is hinting at.

Again, your temple project sounds very interesting – would love to see a plan. -R

+O+ Sath, Rex – back from my trip. Two other members of THEM will be joining us shortly. Both very interested to work with us, add to, etc our joint study of the Dark Gods and Sumer. I will reformat and send them a copy of SUMER X so they too are on the same page as the rest of us. +O+

AN - Greetings to you all,

Ra: Thank you friend for giving us the chance to reunite with the rest of THEM.

Sath: Your presence around here brings us joy. You were Remembered among us even though our connection was short back then when Otherland was on.

Rex: We found your writings very interesting and we are glad to have you among us.

We are delighted to join you all in discussing the matters related to Dark Gods – their origins, manifestations etc. The atmosphere on M. Black fells more intimate that's why we are more than open to talk en detail (if you are interested and if you will find it useful) about some of our experiences in relation to the Dark Gods. We are a little busy so we didn't get the chance (yet) to read all the materials and articles posted here, but we'll try to catch up. We want to make it clear that we don't have extensive information on Sumerian culture (but we are knowledgeable about the 7 tablets and the basic myths).
We hope to explore, discover more with/from you and to put together one more piece in this puzzle.

P.S

By the way, we briefly read what Rex wrote concerning the 11:11 moments and we wanted to let you know that we also had them. It all started some 2-3 years ago, both me and Noc found ourselves looking everyday, at the same time 11:11 / we became aware of this but we couldn't find an explanation so we are glad that you brought this into discussion.

Regarding our experiences, they vary from Shapeshifters/ people and their physical form altered under the influence of acausal entities – the connection between the stars and the possibility of channeling the Dark Gods -manifestations through visible and spontaneous changes in Nature; and also some more alien-based experiences (here Noc was mostly involved when he was searching for some ancient circles mentioned on a legend about a Romanian witch/ all based in XXXX, near from where we used to live prior to moving to Australia to join the Temple of THEM). I briefly mentioned about all this because the alienic forms that appear in the "Sumerian figures" link, are exactly the ones that Noc encountered in XXXX.

We will write again as soon as possible and on detail about everything if you think that it can aid/help you with anything. - AN

+O+ Interestingly – whilst reading No God But God – Reza Aslan, I came across this sentence that may have mentioned Nekalah from NAOS:

"…it was far more expedient to turn the lesser, more accessible gods who acted as Allah's intercessors, the most powerful of whom were his three daughters, Allat ("the goddess"), Al-Uzza ("the mighty"), and Manat (the goddess of fate)… these three had their own individual shrines throughout the Arabian Peninsula: Allat in the city of Ta'if; al-Uzza in Nakhlah [sic]…

Only a single letters difference in the spelling – distortions of time and translation throughout time into English etc, withstanding. Curious no? +O+

Rex, that's really a good new for me. Looking forward to read these JSTOR pdfs.

Greetings, Anca & Noc! Glad to meet you here.

Ryan, I think SUMER X needs some illustrative imagery to be pasted thereon and I will start doing it whenever I have time.
Thanks for elucidating me concerning the MBlack info – I thought I knew how to use it but got confused since I was not able find Rex's essay. I will try again.

As for the pre-Islamic Arab pantheon I've read somewhere that the pre-Islamic Arabs used to worship the Sumerian moon-god Nanna/Suen, or known by the most Semites as Sin whose crescent symbol was assumed later by the Muslims. Also that Allat was an Arab/Semitic name for the Sumerian netherworld goddess Ereshkigal.

By the way, I'm in contact with Noirevoid, so I could offer him to join us provided he is interested.

ISS,

AN – Ryan, I looked through the books uploaded on the black library, i found one concerning the Sumerian grammar. If it is of use, please tell me how can we upload two more documents from the same range – a Sumerian lexicon and another Sumerian-English dictionary. In the last one i found another connection that confirms what Sath said regarding Davkina/ Damgalnuna. Here "Damkianna" – i linked the name with Davkina – is translated as "Mistress of Earth and Heaven", thus makes sense why in the o9a pantheon they refer to Davcina as the Mistress of the Earth.
Also, i was searching something in some old notes i saved during some research made an year or so ago, and found this paragraph that again confirms those discussed about the origins of Davkina:

"Damkina (Chaldean, Babylonian) Sometimes Davkina. Consort of Ea or Hea, god of the watery regions, partaking of Ea's characteristics, hence named Damgal-nunna (great lady of the waters), likewise Nin-Ki (lady of that which is below, i.e., the watery deeps or underworld). Mother of Marduk (or Merodach).

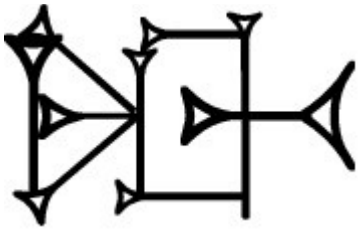
In Akkadian she was Belit-ili 'Lady of the gods' and Mama and as wife to Ea, Enki's Akkadian counterpart, she was called Damkina. Her prestige decreased as Ishtar's increased, but her aspect as Damkina mother of Marduk, the supreme god of Babylonia, still held a secure place in the pantheon.

Damgalnuna, originally a minor goddess until Enki married her and took her with him to Sumer, became known as Damkina (dam=bound, ki=earth, na=person), the 'Dame of Sumer.'"

We will be back with another post, after i remember where i saved a link from a book i found on google books. There where many references to “Shugara” as meaning “helmet” or something like that. Beside what Sath already mentioned in relation to Shugara – Inanna’s descent to underworld context, if we would take the “helmet’ meaning we can also link it to the Greek god Hades who wore a helmet that made him invisible.
So here are more links – the nature of Shugara as seen from the approach of o9a, connection with the Moon Sphere, The underworld as the Unconscious thus the “helmet” is that which keeps the hidden knowledge away from the eyes of the ignorant etc. -AN

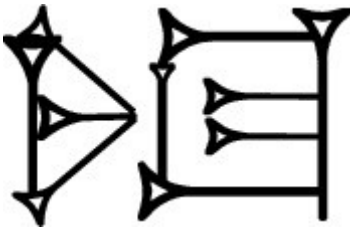
dam (spouse) is written so:

http://psd.museum.upenn.edu/epsd/psl/img/popup/Odzr.png



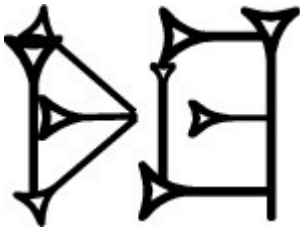
nin (lady) is written so:

http://psd.museum.upenn.edu/epsd/psl/img/popup/Oigt.png



nin9 (sister) is writen so:

http://psd.museum.upenn.edu/epsd/psl/img/popup/Ogcl.png



The basic archaic sign presenting in all these words is SAL:

http://www.cdli.ucla.edu/tools/SignLists/protocuneiform/archsigns/SAL.jpg

SAL can read as gal4, mi2, munus, sal

“gal4″ means vulva, “munus” means woman, female, “mi2″ means praise, and and “sal” means to be thin, fine, to spread.

In older times this sign was written vertically, so the connection with the female genitals is more than obvious obvious.

Anca and Noc – you’re on the right track as regards Shugara and the helmet, but please, be careful with the Sumerian language – as I mentioned it’s composed by syllables and many of them are of the same phonetic values yet of quite different meanings. That’s why such syllables are marked by numbers in the transliterated texts. Also, one shouldn’t satisfy with transliterated words only but search for their authentic cuneiform signs for further insights. There are also a late Sumerian cuneiform writing as well as there is an archaic Sumerian writing with a distance of almost 1000 years between them, where the signs could be found in their pictographic forms which are more magical than grammatical. Such signs, however, could be pronounced with different words of different meanings. could have In brief, that work demands a dedication many of us have no time for. The Akkadian was quite different language written also by cuneiform signs – in fact written by extremely simplified Sumerian signs to the extent of unrecognisable stenography. The Sumerian is also neither an Indo-European, nor a Semitic language, so one should be very careful with the cognate etymology. True, there are sometimes direct magical, and intuitive connections which could be made, for example, your connection between “dam” (spouse) and dame as lady – that’s really a great etymological connection but “Dame of Sumer” in the sense of Lady of Sumer would be rather “nin-ki-en-gi-ra”, Sumer being the Semitic name for the “Land of the Reed Lords”, which in Sumerian reads KI.EN.GI/r where KI = land, EN = lord, and GI = reed. The south of Mesopotamia where the ancient Sumer was located, was a marsh land grown by reeds. The Sumerians started the first human civilization from reed and clay only + some sudden mysterious inspiration, the scholars tend to not recognize as usually. They used to call their country “kalam-ma” – the motherland, the civilized, cultivated land and referred to the foreign countries as “kur-kur-ra”, “kur” being the word for wilderness, mountain, netherworld, and foreign country depending on the context it was used. So the “Matron of the Earth/Land” would be the most correct translation for Damkina, NA being a grammatical particle rather than “man” in this case. In fact, NA as a “man” was used during the Old Babylonian period while in the Sumerian texts LU2 is used for man, so Damkina being also a Babylonian name you could be right. The educated Babylonians (mainly the priesthood) used the dead Sumerian for their own purposes in quite the same way as the Western scholars use the dead Latin today.

I would like to ask you, Anca & Noc, do you know anything about the Tartarian slates? Any non-popular scholar information will be highly appreciated.

Here are the links for the mentioned texts:

Inanna’s descent to the nether world:

http://etcsl.orinst.ox.ac.uk/cgi-bin/etcsl.cgi?text=t.1.4.1&display=Crit&charenc=gcirc&lineid=t141.p1#t141.p1

Inana's descent to the nether world

1-5. From the great heaven she set her mind on the great below. From the great heaven the goddess set her mind on the great below. From the great heaven Inana set her mind on the great below. My mistress abandoned heaven, abandoned earth, and descended to the underworld.Inana abandoned heaven, abandoned earth, and descended to the underworld.

6-13. She abandoned the office of *en*, abandoned the office of *lagar*, and descended to the underworld. She abandoned the E-ana in Unug, and descended to the underworld. She abandoned the E-muš-kalama in Bad-tibira, and descended to the underworld. She abandoned the Giguna in Zabalam, and descended to the underworld. She abandoned the E-šara in Adab, and descended to the underworld. She abandoned the Barag-dur-ĝara in Nibru, and descended to the underworld. She abandoned the Ḫursaĝ-kalama in Kiš, and descended to the underworld. She abandoned the E-Ulmaš in Agade, and descended to the underworld. {(*1 ms. adds 8 other lines:*) She abandoned the Ibgal in Umma, and descended to the underworld. She abandoned theE-Dilmuna in Urim, and descended to the underworld. She abandoned the Amaš-e-kug in Kisiga, and descended to the underworld. She abandoned the E-ešdam-kug in Ĝirsu, and descended to the underworld. She abandoned the E-šeg-meše-du in Isin, and descended to the underworld. She abandoned the Anzagar in Akšak, and descended to the underworld. She abandoned theNiĝin-ĝar-kug in Šuruppag, and descended to the underworld. She abandoned the E-šag-ḫula inKazallu, and descended to the underworld.}

14-19. She took the seven divine powers. She collected the divine powers and grasped them in her hand. With the good divine powers, she went on her way. She put a turban, headgear for the open country, on her head. She took a wig for her forehead. She hung small lapis-lazuli beads around her neck.

20-25. She placed twin egg-shaped beads on her breast. She covered her body with a *pala*dress, the garment of ladyship. She placed mascara which is called "Let a man come, let him come" on her eyes. She pulled the pectoral which is called "Come, man, come" over her breast. She placed a golden ring on her hand. She held the lapis-lazuli measuring rod and measuring line in her hand.

26-27. Inana travelled towards the underworld. Her minister Ninšubur travelled behind her.

28-31. Holy Inana said to Ninšubur: "Come my faithful minister of E-ana, {my minister who speaks fair words, my escort who speaks trustworthy words} {(*1 ms. has instead:*) I am going to give you instructions: my instructions must be followed; I am going to say something to you: it must be observed}."

32-36. "On this day I will descend to the underworld. When I have arrived in the underworld, make a lament for me on the ruin mounds. Beat the drum for me in the sanctuary. Make the rounds of the houses of the gods for me."

37-40. "Lacerate your eyes for me, lacerate your nose for me. {(*1 ms. adds 1 line:*) Lacerate your ears for me, in public.} In private, lacerate your buttocks for me. Like a pauper, clothe yourself in a single garment and all alone set your foot in the E-kur, the house of Enlil."

41-47. "When you have entered the E-kur, the house of Enlil, lament before Enlil: "Father Enlil, don't let anyone kill your daughter in the underworld. Don't let your precious metal be alloyed there with the dirt of the underworld. Don't let your precious lapis lazuli be split there with the mason's stone. Don't let your boxwood be chopped up there with the carpenter's wood. Don't let young ladyInana be killed in the underworld.""

48-56. "If Enlil does not help you in this matter, go to Urim. In the E-mud-kura at Urim, when you have entered the E-kiš-nu-ĝal, the house of Nanna, lament before Nanna: "Father Nanna, don't let anyone kill your daughter in the underworld. Don't let your precious metal be alloyed there with the dirt of the underworld. Don't let your precious lapis lazuli be split there with the mason's stone. Don't let your boxwood be chopped up there with the carpenter's wood. Don't let young lady Inanabe killed in the underworld.""

57-64. "And if Nanna does not help you in this matter, go to Eridug. In Eridug, when you have entered the house of Enki, lament before Enki: "Father Enki, don't let anyone kill your daughter in the underworld. Don't let your precious metal be alloyed there with the dirt of the underworld. Don't let your precious lapis lazuli be split there with the mason's stone. Don't let your boxwood be chopped up there with the carpenter's wood. Don't let young lady Inana be killed in the underworld.""

65-67. "Father Enki, the lord of great wisdom, knows about the life-giving plant and the life-giving water. He is the one who will restore me to life."

68-72. When Inana travelled on towards the underworld, her minister Ninšubur travelled on behind her. She said to her minister Ninšubur: "Go now, my Ninšubur, and pay attention. Don't neglect the instructions I gave you."

73-77. When Inana arrived at the palace Ganzer, she pushed aggressively on the door of the underworld. She shouted aggressively at the gate of the underworld: "Open up, doorman, open up. Open up, Neti, open up. I am all alone and I want to come in."

78-84. Neti, the chief doorman of the underworld, answered holy Inana: "Who are you?" "I amInana going to the east." "If you are Inana going to the east, why have you travelled to the land of no return? How did you set your heart on the road whose traveller never returns?"

85-89. Holy Inana answered him: "Because Lord Gud-gal-ana, the husband of my elder sister holy Ereškigala, has died; in order to have his funeral rites observed, she offers generous libations at his wake -- that is the reason."

90-93. Neti, the chief doorman of the underworld, answered holy Inana: "Stay here, Inana. I will speak to my mistress. I will speak to my mistress Ereškigala and tell her what you have said."

94-101. Neti, the chief doorman of the underworld, entered the house of his mistress Ereškigalaand said: "My mistress, there is a lone girl outside. It is Inana, your sister, and she has arrived at the palace Ganzer. She pushed aggressively on the door of the underworld. She shouted aggressively at the gate of the underworld. She has abandoned E-ana and has descended to the underworld."

102-107. "She has taken the seven divine powers. She has collected the divine powers and grasped them in her hand. She has come on her way with all the good divine powers. She has put a turban, headgear for the open country, on her head. She has taken a wig for her forehead. She has hung small lapis-lazuli beads around her neck."

108-113. "She has placed twin egg-shaped beads on her breast. She has covered her body with the *pala* dress of ladyship. She has placed mascara which is called "Let a man come" on her eyes. She has pulled the pectoral which is called "Come, man, come" over her breast. She has placed a golden ring on her hand. She is holding the lapis-lazuli measuring rod and measuring line in her hand."

114-122. When she heard this, Ereškigala slapped the side of her thigh. She bit her lip and took the words to heart. She said to Neti, her chief doorman: "Come Neti, my chief doorman of the underworld, don't

neglect the instructions I will give you. Let the seven gates of the underworld be bolted. Then let each door of the palace Ganzer be opened separately. As for her, after she has entered, and crouched down and had her clothes removed, they will be carried away."

123-128. Neti, the chief doorman of the underworld, paid attention to the instructions of his mistress. He bolted the seven gates of the underworld. Then he opened each of the doors of the palace Ganzer separately. He said to holy Inana: "Come on, Inana, and enter."

129-133. And when Inana entered, {(*1 ms. adds 2 lines:*) the lapis-lazuli measuring rod and measuring line were removed from her hand, when she entered the first gate,} the turban, headgear for the open country, was removed from her head. "What is this?" "Be silent, Inana, a divine power of the underworld has been fulfilled. Inana, you must not open your mouth against the rites of the underworld."

134-138. When she entered the second gate, the small lapis-lazuli beads were removed from her neck. "What is this?" "Be silent, Inana, a divine power of the underworld has been fulfilled. Inana, you must not open your mouth against the rites of the underworld."

139-143. When she entered the third gate, the twin egg-shaped beads were removed from her breast. "What is this?" "Be silent, Inana, a divine power of the underworld has been fulfilled. Inana, you must not open your mouth against the rites of the underworld."

144-148. When she entered the fourth gate, the "Come, man, come" pectoral was removed from her breast. "What is this?" "Be silent, Inana, a divine power of the underworld has been fulfilled.Inana, you must not open your mouth against the rites of the underworld."

149-153. When she entered the fifth gate, the golden ring was removed from her hand. "What is this?" "Be silent, Inana, a divine power of the underworld has been fulfilled. Inana, you must not open your mouth against the rites of the underworld."

154-158. When she entered the sixth gate, the lapis-lazuli measuring rod and measuring line were removed from her hand. "What is this?" "Be silent, Inana, a divine power of the underworld has been fulfilled. Inana, you must not open your mouth against the rites of the underworld."

159-163. When she entered the seventh gate, the *pala* dress, the garment of ladyship, was removed from her body. "What is this?" "Be silent, Inana, a divine power of the underworld has been fulfilled. Inana, you must not open your mouth against the rites of the underworld."

164-172. After she had crouched down and had her clothes removed, they were carried away. Then she made her sister Ereškigala rise from her throne, and instead she sat on her throne. TheAnuna, the seven judges, rendered their decision against her. They looked at her -- it was the look of death. They spoke to her -- it was the speech of anger. They shouted at her -- it was the shout of heavy guilt. The afflicted woman was turned into a corpse. And the corpse was hung on a hook.

173-175. After three days and three nights had passed, her minister Ninšubur {(*2 mss. add 2 lines:*) , her minister who speaks fair words, her escort who speaks trustworthy words,} {carried out the instructions of her mistress} {(*1 ms. has instead 2 lines:*) did not forget her orders, she did not neglect her instructions}.

176-182. She made a lament for her in her ruined (houses). She beat the drum for her in the sanctuaries. She made the rounds of the houses of the gods for her. She lacerated her eyes for her, she lacerated her nose. In private she lacerated her buttocks for her. Like a pauper, she clothed herself in a single garment, and all alone she set her foot in the E-kur, the house of Enlil.

183-189. When she had entered the E-kur, the house of Enlil, she lamented before Enlil: "FatherEnlil, don't let anyone kill your daughter in the underworld. Don't let your precious metal be alloyed there with the dirt of the underworld. Don't let your precious lapis lazuli be split there with the mason's stone. Don't let your boxwood be chopped up there with the carpenter's wood. Don't let young lady Inana be killed in the underworld."

190-194. In his rage Father Enlil answered Ninšubur: "My daughter craved the great heaven and she craved the great below as well. Inana craved the great heaven and she craved the great below as well. The divine powers of the underworld are divine powers which should not be craved, for whoever gets them must remain in the underworld. Who, having got to that place, could then expect to come up again?"

195-203. Thus Father Enlil did not help in this matter, so she went to Urim. In the E-mud-kura atUrim, when she had entered the E-kiš-nu-ĝal, the house of Nanna, she lamented before Nanna: "Father Nanna, don't let your daughter be killed in the underworld. Don't let your precious metal be alloyed there with the dirt of the underworld. Don't let your precious lapis lazuli be split there with the mason's stone. Don't let your boxwood be chopped up there with the carpenter's wood. Don't let young lady Inana be killed in the underworld."

204-208. In his rage Father Nanna answered Ninšubur: "My daughter craved the great heaven and she craved the great below as well. Inana craved the great heaven and she craved the great below as well. The divine powers of the underworld are divine powers which should not be craved, for whoever gets them must remain in the underworld. Who, having got to that place, could then expect to come up again?"

209-216. Thus Father Nanna did not help her in this matter, so she went to Eridug. In Eridug, when she had entered the house of Enki, she lamented before Enki: "Father Enki, don't let anyone kill your daughter in the underworld. Don't let your precious metal be alloyed there with the dirt of the underworld. Don't let your precious lapis lazuli be split there with the mason's stone. Don't let your boxwood be chopped up there with the carpenter's wood. Don't let young lady Inana be killed in the underworld."

217-225. Father Enki answered Ninšubur: "What has my daughter done? She has me worried. What has Inana done? She has me worried. What has the mistress of all the lands done? She has me worried. What has the mistress of heaven done? She has me worried." {(*1 ms. adds 1 line:*) Thus Father Enki helped her in this matter.} He removed some dirt from the tip of his fingernail and created the *kur-ĝara*. He removed some dirt from the tip of his other fingernail and created the *gala-tura*. To the *kur-ĝara* he gave the life-giving plant. To the *gala-tura* he gave the life-giving water.

226-235. {Then Father Enki spoke out to the *gala-tura* and the *kur-ĝara*:} " {(*1 ms. has instead the line:*) One of you sprinkle the life-giving plant over her, and the other the life-giving water.} Go and direct your steps to the underworld. Flit past the door like flies. Slip through the door pivots like phantoms. The mother who gave birth, Ereškigala, on account of her children, is lying there. Her holy shoulders are not covered by a linen cloth. Her breasts are not full like a *šagan* vessel. Her nails are like a pickaxe (?) upon her. The hair on her head is bunched up as if it were leeks."

236-245. "When she says "Oh my heart", you are to say "You are troubled, our mistress, oh your heart". When she says "Oh my body", you are to say "You are troubled, our mistress, oh your body". (She will then ask:) "Who are you? Speaking to you from my heart to your heart, from my body to your body -- if you are gods, let me talk with you; if you are mortals, may a destiny be decreed for you." Make her swear this by heaven and earth.

1 line fragmentary"

246-253. "They will offer you a riverful of water -- don't accept it. They will offer you a field with its grain -- don't accept it. But say to her: "Give us the corpse hanging on the hook." (She will answer:) "That is the corpse of your queen." Say to her: "Whether it is that of our king, whether it is that of our queen, give it to us." She will give you the corpse hanging on the hook. One of you sprinkle on it the life-giving plant and the other the life-giving water. Thus let Inana arise."

254-262. The *gala-tura* and the *kur-ĝara* paid attention to the instructions of Enki. They flitted through the door like flies. They slipped through the door pivots like phantoms. The mother who gave birth, Ereškigala, because of her children, was lying there. Her holy shoulders were not covered by a linen cloth. Her breasts were not full like a *šagan* vessel. Her nails were like a pickaxe (?) upon her. The hair on her head was bunched up as if it were leeks.

263-272. When she said "Oh my heart", they said to her "You are troubled, our mistress, oh your heart". When she said "Oh my body", they said to her "You are troubled, our mistress, oh your body". (Then she asked:) "Who are you? I tell you from my heart to your heart, from my body to your body -- if you are gods, I will talk with you; if you are mortals, may a destiny be decreed for you." They made her swear this by heaven and earth. They …….

273-281. They were offered a river with its water -- they did not accept it. They were offered a field with its grain -- they did not accept it. They said to her: "Give us the corpse hanging on the hook." Holy Ereškigala answered the *gala-tura* and the *kur-ĝara*: "The corpse is that of your queen." They said to her: "Whether it is that of our king or that of our queen, give it to us." They were given the corpse hanging on the hook. One of them sprinkled on it the life-giving plant and the other the life-giving water. And thus Inana arose.

282-289. Ereškigala said to the *gala-tura* and the *kur-ĝara*: "Bring your queen ……, your …… has been seized." Inana, because of Enki's instructions, was about to ascend from the underworld. But as Inana was about to ascend from the underworld, the Anuna seized her: "Who has ever ascended from the underworld, has ascended unscathed from the underworld? If Inanais to ascend from the underworld, let her provide a substitute for herself."

290-294. So when Inana left the underworld, the one in front of her, though not a minister, held a sceptre in his hand; the one behind her, though not an escort, carried a mace at his hip, while the small demons, like a reed enclosure, and the big demons, like the reeds of a fence, restrained her on all sides.

295-305. Those who accompanied her, those who accompanied Inana, know no food, know no drink, eat no flour offering and drink no libation. {They accept no pleasant gifts. They never enjoy the pleasures of the marital embrace, never have any sweet children to kiss. They tear away the wife from a man's embrace. They snatch the son from a man's knee. They make the bride leave the house of her father-in-law} {(*instead of lines 300-305, 1 ms. has 2 lines:*) They take the wife away from a man's embrace. They take away the child hanging on a wet-nurse's breasts}. {(*1 ms. adds 3 lines:*) They crush no bitter garlic. They eat no fish, they eat no leeks. They, it was, who accompanied Inana.}

306-310. After Inana had ascended from the underworld, Ninšubur threw herself at her feet at the door of the Ganzer. She had sat in the dust and clothed herself in a filthy garment. The demons said to holy Inana: "Inana, proceed to your city, we will take her back."

311-321. Holy Inana answered the demons: "This is my minister of fair words, my escort of trustworthy

words. She did not forget my instructions. She did not neglect the orders I gave her. She made a lament for me on the ruin mounds. She beat the drum for me in the sanctuaries. She made the rounds of the gods' houses for me. She lacerated her eyes for me, lacerated her nose for me. {(*1 ms. adds 1 line:*) She lacerated her ears for me in public.} In private, she lacerated her buttocks for me. Like a pauper, she clothed herself in a single garment."

322-328. "All alone she directed her steps to the E-kur, to the house of Enlil, and to Urim, to the house of Nanna, and to Eridug, to the house of Enki. {(*1 ms. adds 1 line:*) She wept before Enki.} She brought me back to life. How could I turn her over to you? Let us go on. Let us go on to theŠeg-kuršaga in Umma."

329-333. At the Šeg-kuršaga in Umma, Šara, in his own city, threw himself at her feet. He had sat in the dust and dressed himself in a filthy garment. The demons said to holy Inana: "Inana, proceed to your city, we will take him back."

334-338. Holy Inana answered the demons: "Šara is my singer, my manicurist and my hairdresser. How could I turn him over to you? Let us go on. Let us go on to the E-muš-kalama inBad-tibira."

339-343. At the E-muš-kalama in Bad-tibira, Lulal, in his own city, threw himself at her feet. He had sat in the dust and clothed himself in a filthy garment. The demons said to holy Inana: "Inana, proceed to your city, we will take him back."

344-347. Holy Inana answered the demons: "Outstanding Lulal follows me at my right and my left. How could I turn him over to you? Let us go on. Let us go on to the great apple tree in the plain ofKulaba."

348-353. They followed her to the great apple tree in the plain of Kulaba. There was Dumuzidclothed in a magnificent garment and seated magnificently on a throne. The demons seized him there by his thighs. The seven of them poured the milk from his churns. The seven of them shook their heads like ……. They would not let the shepherd play the pipe and flute before her (?).

354-358. She looked at him, it was the look of death. She spoke to him (?), it was the speech of anger. She shouted at him (?), it was the shout of heavy guilt: "How much longer? Take him away."
Holy Inana gave Dumuzid the shepherd into their hands.

359-367. Those who had accompanied her, who had come for Dumuzid, know no food, know no drink, eat no flour offering, drink no libation. They never enjoy the pleasures of the marital embrace, never have any sweet children to kiss. They snatch the son from a man's knee. They make the bride leave the house of her father-in-law.

368-375. Dumuzid let out a wail and wept. The lad raised his hands to heaven, to Utu: "Utu, you are my brother-in-law. I am your relation by marriage. I brought butter to your mother's house. I brought milk to Ningal's house. Turn my hands into snake's hands and turn my feet into snake's feet, so I can escape my demons, let them not keep hold of me."

376-383. Utu accepted his tears. {(*1 ms. adds 1 line:*) Dumuzid's demons could not keep hold of him.} Utu turned Dumuzid's hands into snake's hands. He turned his feet into snake's feet.Dumuzid escaped his demons. {(*1 ms. adds 1 line:*) Like a *saĝkal* snake he …….} They seized …….
2 lines fragmentary Holy Inana …… her heart.

384-393. Holy Inana wept bitterly for her husband.
4 lines fragmentary She tore at her hair like esparto grass, she ripped it out like esparto grass. "You wives who lie in your men's embrace, where is my precious husband? You children who lie in your men's embrace, where is my precious child? Where is my man? Where ……? Where is my man? Where ……?"

394-398. A fly spoke to holy Inana: "If I show you where your man is, what will be my reward?" HolyInana answered the fly: "If you show me where my man is, I will give you this gift: I will cover ……."

399-403. The fly helped (?) holy Inana. Young lady Inana decreed the destiny of the fly: "In the beer-house, may …… bronze vessels …… for you. You will live (?) like the sons of the wise." NowInana decreed this fate and thus it came to be.

404-410. …… was weeping. She came up to the sister (?) and …… by the hand: "Now, alas, my ……. You for half the year and your sister for half the year: when you are demanded, on that day you will stay, when your sister is demanded, on that day you will be released." Thus holy Inanagave Dumuzid as a substitute …….

411-412. Holy Ereškigala -- sweet is your praise.

Click on the lines 14 – 19 for the transliteration and see line 17 for šu-gur-ra

+O+ [Content too large to add here -please follow link] +O+

Gilgameš and the bull of heaven:

http://etcsl.orinst.ox.ac.uk/cgi-bin/etcsl.cgi?text=t.1.8.1.2&display=Crit&charenc=gcirc&lineid=t1812.p1#t1812.p1

Gilgameš and the bull of heaven

A version of unknown provenance, supplemented from Nibru mss.

Segment A

1-4. I will sing the song of the man of battle, the man of battle. I will sing the song of LordGilgameš, the man of battle, I will sing the song of him with the well-proportioned limbs, the man of battle. I will sing the song of the mighty …… lord, the man of battle.

5-11. {I will sing the song of the lord with the very black beard, the man of battle. I will sing the song of …… athletic strength, the man of battle. …… the king, the man ……; my king ……, my lord …… garden ……. …… courtyard, …… *ĝipar*;} {(*1 ms. has instead:*) …… his mother who bore him spoke to the lord: "My king …… in the river, my lord …… your garden."

2 lines unclear

}

unknown no. of lines missing

Segment B

2 lines unclear

3-6. In the great courtyard, without there being any combat, a man ……. She perceived the canopy, the canopy ……, holy Inana perceived the canopy, from the palace of the *abzu*, she perceived the canopy ……:

7-12. "My wild bull, my …… man, I shall not let you go! Lord Gilgameš, my wild bull, my …… man, I shall not let you go! I shall not let you go to dispense justice in the E-ana! I shall not let you go to pronounce verdicts in my holy *ĝipar*! I shall not let you go to dispense justice in the E-ana beloved by An! Gilgameš, may you be ……, may you be ……!"

13-18. (Gilgameš speaks:) "I shall certainly not try to take over the portion of Inana in your *ĝipar*. Ninegala will not …… because of my valorous strength. But Inana, lady, don't you block my way, either! My wish is to catch (?) mountain bulls, to fill the cow-pens. I wish to catch (?) mountain sheep, to fill the sheepfolds. I wish to …… silver and cornelian."

19-30. The queen spoke with a snort; Inana spoke with a snort: "…… say to you. …… say to you. ……, Gilgameš."

7 lines fragmentary

31-36. (An speaks:) "Its entrails (?)……. Its hide ……. Its blood ……."

1 line fragmentary "Inana, it will muddy the waters; it will …… cowpats. My one beloved by An, ……."

37-41. He let her hold the leash; An ……. {"My child, who does it belong to?"} {(*1 ms. has instead:*) "My child, what use would it be?"} "It will stir up the waters, it will leave …… cowpats ……! If the great bull is let loose, …… Unug! If the great bull is let loose against Gilgameš, ……Unug! I will not give her that which bears my own name."

42-45. (Inana speaks:) "Maybe it will muddy the waters, and will leave gigantic cowpats -- but let my father give me the Bull of Heaven, so I can kill the lord, so I can kill the lord, so I can kill the lord, Lord Gilgameš!"

46-49. Great An replied to holy Inana: "My child, the Bull of Heaven would not have any pasture, as its pasture is on the horizon. Maiden Inana, the Bull of Heaven can only graze where the sun rises. So I cannot give the Bull of Heaven to you!"

50-51. Holy Inana replied to him: "I shall shout, and make my voice reach heaven and earth!"

52-54. {He was frightened, he was frightened. {(*1 ms. adds here:*) …… was frightened of Inana.} Great An replied to holy Inana: "I shall give her the Bull of Heaven."} {(*instead of approx. lines 52-54, 1 ms. has:*) She made her voice reach heaven ……, she made her voice reach earth; she made her voice reach heaven ……, she made her voice reach earth. It covered them like a woollen garment, it was spread over them like a linen garment. …… who could speak to her? …… who could speak to her? …… gave …….}

55-63. In masculine fashion, the maiden Inana grasped it by the lapis-lazuli tether. Holy Inanabrought the Bull of Heaven {out} {(*1 ms. has instead:*) down}. At Unug, the Bull devoured the pasture, and drank the water of the river in great slurps. With each slurp it used up one mile of the river, but its thirst was not satisfied. It devoured the pasture and stripped the land bare. It broke up the palm trees of Unug, as it bent them to fit them into its mouth. When it was standing, the Bull submerged Unug. {The aura} {(*1 ms. has instead:*) the name} of the Bull of Heaven submerged Kulaba.

64-67. {His musician ……. As he looked up ……, leaning (?) ……

1 line unclear

} {(*1 ms. has instead:*) Then Lord Gilgameš …… his musician.} {(*a second ms. has instead:*)Gilgameš …… his musician Lugal-gabaĝal. "My musician, tune your strings, …… give me a drink, ……. …… bronze …… in your hand ……. His musician ……."} {(*a third ms. has instead:*) …… replied to Lugal-gabaĝal, "Lugal-gabaĝal, tune your strings; I wish to have a drink!" (Lugal-gabaĝal answers:) "…… drink, that is why nothing of yours is important." …… replied to Lugal-gabaĝal.} {(*instead of approx. lines 64-67, a fourth ms. has:*)

3 lines unclear

…… drink, lord ……. …… drink, lord …….

7 lines missing or unclear

…… Unug …….}

68-83. Lord Gilgameš ……. Inana …… the Bull of Heaven. At Unug, the Bull ……, and drank the water of the river in great slurps. With each slurp it used up one mile of the river, but its thirst was not satisfied. It devoured the pasture and stripped the land bare. {(*1 ms. adds here:*) His lady ……. Gilgameš …… said, "My mother ……, my sister ……, will …… the cattle to their tethering stakes, will …… the sheep to their tethering stakes, will …… to their tethering stakes." Gilgameš……, "Bull of Heaven, you, yes you, ……; you, yes you -- you do not ……." Gilgameš …….}

5 lines unclear

"They will throw your corpse in the deserted streets, and throw your intestines in the broad square. They will send your carcass to the knacker's, and I shall share out your meat in baskets to the widows' sons who are citizens of my city ……. I shall make flasks of your two horns for pouring fine oil to Inana in E-ana."

84-90. Inana watched from the top of the ramparts. The Bull bellowed in the dust, and Gilgamešwalked (?) at its head as Enkidu climbed up the rope of its ……. Their fellow-citizens came along ……. It covered them with dust, like a young calf unused to the yoke. {Enkidu stood behind the Bull and went round …….} {(*1 ms. has instead:*) He put …… and seized its tail.} He spoke to his master Gilgameš:

91-103. "Ho, magnificent one, extending your staff of office, born of noble lineage, splendour of the gods, furious bull standing ready for battle, who is respected as the great lord Gilgameš ofUnug! Your mother was truly skilled in bearing children, and your nurse was truly skilled in suckling her charges! {(*1 ms. adds:*) Lord born of noble lineage, ……} Do not fear -- the warrior without strength …… himself (?). There where the road is straight ……. …… axe ……."

4 lines unclear

unknown no. of lines missing

A version from Me-Turan

Segment A

1-7. I will sing the song of the man of battle, the man of battle. I will sing the song of LordGilgameš, the man of battle, I will sing the song of the lord with the very black beard, the man of battle. I will sing the song of him with the well-proportioned limbs, the man of battle. I will sing the song of him in his prime (?), the man of battle. I will sing the song of him who batters the wicked, the man of battle. The king, the lord, having …… as his mother who bore him ……, wishing to wash (?) in the river.

8-18. My lord, having sought entry into the garden planted with junipers, the lord, coming from the*ĝipar*, sheared the wool of the fleecy sheep ……; …… he sat down ……. The king …… bending …… with the oar; the prince covered …… with the oar, as if it was of flourishing reed. You covered their wicked ones, as if ……, with water. He gave …… to his mother who bore him. In the wide courtyard ……, Gilgameš …….

1 line unclear

In the great courtyard …….

19-21. Then …… the canopy ……. Holy Inana perceived the canopy, from the palace of the *abzu*, she perceived the canopy:

22-27. "My wild bull, my man, I shall not let you ……! Gilgameš, I shall not let you ……! I shall not let you dispense justice in my E-ana! I shall not let you pronounce verdicts in my holy *ĝipar*! I shall not let you dispense justice in the E-ana beloved by An! Gilgameš, may you ……, may I ……."

28-39. The king, …… his mouth, the king …… to his mother who bore him. Gilgameš …… toNinsumun ……: "O mother who bore me, how ……! By the door of the great gate ……. From the crenellations of the wall ……: "My wild bull, my man, I shall not let you go ……! Gilgameš, I shall not let you go ……! You dispensed justice in my E-ana -- I shall not let you go! You pronounced verdicts in my holy *ĝipar* -- I shall not let you go, in his beloved …… E-ana!""""

40-41. When he had spoken thus to the mother who bore him, the mother who bore him replied toGilgameš:

approx. 8 lines missing

Segment B

1-6. Holy Inana ……. An ……. …… the bond of heaven. An …… to holy Inana: "My child, ……."Inana replied ……:

19 lines fragmentary

unknown no. of lines missing

Segment C

It is uncertain if this segment belongs here.

1-5.

5 lines fragmentary

unknown no. of lines missing

Segment D

1-4.

4 lines fragmentary

5-9. "My musician, Lugal-gabaĝar, perform your song, tune your strings! Give me beer to drink! Fill my bronze jug again! ……" Lugal-gabaĝar replied to his master, Gilgameš: "My master, you may eat, and you may drink -- but as for me, how does this matter concern me?"

10-15. To defeat the Bull, ……, Gilgameš, to defeat the Bull, ……. …… his harness of fifty (*text: five-sixths*) minas. …… his sword weighing seven talents and thirty minas. …… his battle axe. "My mother who bore me ……."

16-23. His sister ……. His mother who bore him ……. Peštur, his little sister ……. Gilgameš …… "My mother who bore me, in the house (?) of Enki (?) ……. Peštur, the little sister, ……, will bring back the cattle to their tethering stakes ……, will bring back the sheep to their tethering stakes ……."

24-32. "Bull of Heaven, you -- you, ……, yes, you! You crush them ……, and I crush them ……. If you crush them, …… They shall consign your hide to the streets ……. They shall consign your intestines to the broad square ……. The widows' sons of my city shall each take their share of your meat in baskets. They shall consign your carcass to the knacker's, and I shall turn your two horns into flasks for pouring fine oil to Inana in E-ana."

33-38. The Bull …… in the dust. Gilgameš …… and Enkidu ……. Their fellow-citizens ……. …… with dust, like a young calf unused to the yoke. Enkidu stood by (?) the Bull's head and spoke toGilgameš:

39-44. "Ho, magnificent one, extending your staff of office, born of noble lineage, splendour of the gods, furious-hearted bull, standing ready for battle, warrior, …… your hand ……! The people ……, the people ……."

45-48. When Enkidu had spoken thus to Gilgameš, Gilgameš himself smote its skull with his axe weighing seven talents. The Bull reared up so high, so high that it overbalanced. It spattered like rain, it spread itself out like the harvested crop.

49-52. The king took his knife in his hand, just as if he were a master chef. He hit Inana with a haunch, he made her flee away like a pigeon, and demolished those ramparts. Standing by (?) the Bull's head, the king wept bitter tears: "Just as I can destroy you, so shall I do the same to her (?)."

53-59. As he spoke, he consigned its hide to the streets, he consigned its intestines to the broad square, and the widows' sons of his city each took their share of its meat in baskets. He consigned its carcass to the knacker's, and turned its two horns into flasks for pouring fine oil toInana in E-ana. For the death of the Bull of Heaven: holy Inana, it is sweet to praise you!

Fragment of an earlier version from Nibru, dating to the Ur III period

Segment A

unknown no. of lines missing

1-8. Seed of the *ĝipar* (= *Gilgameš?*) ……; he sat on the ……; that which was in the marsh, my king, to bend that which was in the marsh with the oar, the lord covered it with water with the oar, as if they were flourishing reeds. That which exceeded, as if it was a reed (?) ……, he covered with water. In the wide courtyard …… of the temple of Inana Gilgameš …….

9-13. My king, having sought entry into the garden of junipers, the seed of the *ĝipar* …… the sheep of the queen (?) …… sheared (?) the wool; he sat on the ……. He leant (?) over the marsh; my king leant (?) over the marsh; he bent it with the oar.

14-15. The lord covered it with water as if they were flourishing reeds; that which exceeded, as if it was a reed (?) ……, he covered it with water.

unknown no. of lines missing

Segment B

1-4. I (?) shall not try to take over the portion of Inana in the *ĝipar*; …… shall not cover my valiant arm with a garment (?)!

Inanna and An:

http://etcsl.orinst.ox.ac.uk/cgi-bin/etcsl.cgi?text=t.1.3.5&display=Crit&charenc=gcirc&lineid=t135.p1#t135.p1

Inana and An

Segment A

1-7.

unknown no. of lines missing

1 line fragmentary Holy Inana ……. The hero, youthful Utu, ……. At dead of night ……. E-ana……. Inana ……. The great (?) heavens …….

unknown no. of lines missing

Segment B

1-6.

1 line fragmentary …… E-ana comes forth from heaven, …… the lady of heaven set her mind to capturing the great heavens, …… Inana set her mind to capturing the great heavens, …… set her mind to capturing the great heavens from the …… of heaven, …… youthful Utu, she set her mind to capturing the great heavens.

7-9. Holy Inana spoke to her brother the hero, youthful Utu: "……, I want to tell you something -- pay attention to my speech. ……, my twin, I want to tell you something -- pay attention to my speech."

10-15. Her brother the hero, youthful Utu, answered holy Inana: "My sister, I swear an oath by the life of heaven, I swear by the life of the rainbow (?) of heaven, my ……, ……, I swear by the life of my throne, by my majesty: I will follow what my sister says to me, I will follow what holy Inana says to me."

16-23. The maiden Inana answered her brother the hero, youthful Utu: "……, my spouse (?), has made love to me, has kissed me. I wanted …… for him but …… he did not give it to him. I hastened (?) with him …… but majestic An would not give him E-ana. The heavens are ours, the earth is ours: E-ana should be captured from An. After you have taken ……, listen to what I say to you. Examine …… for me, you must observe these instructions: …… the evil wind, the south wind, against me."

approx. 23 lines missing

Segment C

1-4.

1 line fragmentary (Adagbir speaks:) "…… great net. …… the flood. …… the fisherman."

5-13. Holy Inana embarked (?) on the ……. The barge ……. The rope ……. The south wind, that south wind, rose up. The evil wind, that evil wind, rose up. In the distant heavens ……. Ḫienḫi-sag……. The fisherman ……. The reed thickets and the tall reeds …….

14-18. Inana spoke to Adagbir: "Youthful Utu ……. The barge ……."

2 lines fragmentary

approx. 15 lines missing

Segment D

1-4. (Inana speaks:) "I ……. …… the way ……."

2 lines fragmentary

5-12. Adagbir answered holy Inana: "My lady, you cannot ……. Your divinity ……. The fisherman …… the south wind. My lady, if you travel on the barge, and he raises the south wind, that south wind, and he raises the evil wind, that evil wind, barges and small boats will sink in the marshes."

13-15. Whenever (?) he approached the …… with his great net, as (?) it came out of the flood, the swelling sea, it lashed the water and made an evil …….

16-19. Holy Inana answered the fisherman: "If you are to find …… E-ana …… and I am to gaze in

admiration …… at that place, you said …… the narrow passage."

20-22. Adagbir answered holy Inana: "…… through the reed thickets and the tall reeds. For you …… find E-ana, which comes forth from heaven."

23-25. Adagbir, …… of Enlil, …… through the reed thickets and the tall reeds. She gazed in admiration at E-ana which comes forth from heaven.

26-28. Šul-a-zida, An's herdsman, grasped the cosmic tethering rope in his hands. After he had brought the …… forth from the sky, he overcame the protective deities. He …… and kept it below the horizon.

29-32. Having drunk cleansing water from the Ulaya river, Inana stamped on the scorpion and cut off its tail. Like a lion it bellowed in an angry roar but its cries died down. …… she threw it …… and made it secure.

33-38. Having heard its …… cries, …… poured forth the ……, the clay of creation, …… and laid it …….
2 lines missing
…… the great lady of heaven delivered those words to An.

39-45. Having heard those words, An slapped his thighs in ……, his voice filled with sighs of grief: "What has my child done? She has become greater than me! What has Inana done? She has become greater than me! From now on, the normal length of daylight becomes shorter, and daylight converts to night-time. From today, when the day's watch is three units long, daylight is equal to night-time." And now, when day began, it was indeed so.

46-55. An, who created gods and humankind, gazed at holy Inana {(*1 ms. adds:*) and addressed the favourite wife who travels by his side}, unable to describe this arrogance, this arrogance -- Anwas unable to describe {(*1 ms. adds:*) to Inana} this arrogance, this arrogance: "My child, …… you did not say …… -- you were able to capture E-ana! Inana, …… you did not say …… -- you were able to capture E-ana! E-ana should be as firm as heaven, {it should not be toppled} {(*1 ms. has instead:*) its attractions should never be exhausted}. Its name should be 'The Settlement of the Land'. {(*1 ms. adds:*) It should have no rival.} Mankind, all of the people, should prostrate themselves at her (?) feet." And now, under that sun and on that day, it was indeed so.

56-60. She had captured E-ana from An! She secured it ……. Now Inana speaks of the E-ana as the house that is the place of the lady. The goddess who has attained her triumphant position,Inana who has attained her triumphant position, declares in the good place: "I have captured E-ana from An."

61-62. Because you are unmatched among the Great Princes, maiden Inana, praising you is magnificent!

In general, the Electronic Text Corpus of Sumerian Literature (ETCSL) is a treasure source, a true "Necronomicon" but a very difficult site to manage – at least for me.

http://etcsl.orinst.ox.ac.uk/

Here is the link to the ETCSL signlist where there is a table for the Sumerian signs and the different words they could read.

http://etcsl.orinst.ox.ac.uk/edition2/signlist.php

***** See APPENDIX *****

Here is the link to one of the best Sumerian-English and English-Sumerian online dictionary – ePSD – there is also a section for Akkadian words and other extras. Its disadvantage, however, is that it

lacks any personal names of gods and cities. (Some gods names could be find in the ETCSL signlist however, without their dingir significators):

http://psd.museum.upenn.edu/epsd/nepsd-frame.html

And at last the most valuable link to the archaic Sumerian signs – all the above used in the ETCSL signlist and in the ePSD are signs from the late Sumerian period – the imperial phase of Ur III dynasty (2100 – 2000 BCE) while those below are pictographic signs from 3300 – 3000 BCE, the dawn of the writing system! They could be written vertically as well. Here could be made a search for the original forms of the cuneiform signs from the ETCSL signlist:

http://www.cdli.ucla.edu/tools/SignLists/protocuneiform/archsigns.html

To the interested therein I could suggest some interesting approaches.

Also "nin" opposed to any logic presents in the names of male deities like Ninazu, Ningishzida, Ninurta etc. instead of "en" (lord), which is very strange. That has led certain popular authors to suppose some androgynous nature but it's hardly the case as far as the documented sources of their cults show. The scholars are left this problem as undissolved for now..

In fact it's the ancient one NInhursagga, the Lady of the Wild Hills who is known by all these Sumerian names like Nintur, Ninmah, Aruru, Damgalnuna etc. and their Akkadian correspondence Belet-ili which are all epithets for her She is sister and lover of both Enki and Enlil. By Enlil she gave birth to Ninurta the hero- storm-god, a by Enki she gave birth to a numerous offspring of deities, and assisted him and his mother Namma in creating the human race.

Ninki as well as her counterpart Enki are one of the most ancient ones and according are not to be confused with Enki and Ninhursag. They are mentioned in the most ancient godlists as a distinct couple. Some scholars suppose a connection between Ninki and Ereshkigal since Ninki is written NIN.KI (the Lady of the Earth) and Ereshkigal is written NIN.KI.GAL – the signs NIN and "eresh" (queen) being identical:

http://psd.museum.upenn.edu/epsd/psl/img/popup/Oigt.png

In the popular mythologies Ereshkigal is regarded as a sister of Inanna but the popular researchers ignore the fact that the Anunna deities address each other by "sister" and "brother" as a form of familiarity. For me Ereshkigal is in fact KI the earth after being separated from AN the sky. KI means also "below", and with GAL(great) it becomes KI.GAL – the Great Below, the netherworld, (known also as KUR), hence the name Ereshkigal means the Queen of the Great Below. In the myth of Inanna's Descent Inanna justifies her entering Ereshkigal's domain by saying she is going there to offer her condolences to Ereshkigal for the lose of her husband Gugalanna (gu4-gal-an-na) – the Great Bull of Heaven, and this Great Bull of Heaven is the most ancient totem of AN the sky.

The texts about the marriage of Nergal and Ereshkigal are later Babylonian inventions though Nergal is implied as a co-ruler of Ereshkigal in the netherworl during the late Sumerian period (the imperial phase). But let's return to Ereshkigal's first husband Gu4-gal-an-na.

In another text it's again that mischievous young lady Inanna who causes the death of the Great Bull of Heaven by making her unwilling grand-grand father AN to let the Great Bull of Heaven against Gilgamesh who kills it after a heroic battle – thus the image of AN himself was destroyed. There is another unfortunately very damaged text which tells how Inanna takes away the Heaven from AN reflecting the historic event of the cultic centre of AN in Uruk and its white ziggurat Eanna (the House of Heaven) being occupied by the priesthood of Inanna's cult, so it became Inanna's cultic centre henceforth. An entire mythic serial could be made for the adventures of Inanna only

Anyway, AN and gu4-gal-an-na are identical and the Anunna gods whose name: A (sperm) NUN (nobility) NA (grammatical particle) means “Those of the Noble Sperm” or just the Noble Ones derive from him. They all wear crowns of bull horns and in fact the most horned deities of all the world mythologies are the Anunnaki. In the text “Enki and the World Order” line 68 Enki says:

“a zid am gal-e ri-a-me-en dumu-saĝ an-na-me-en”

a = sperm; zid = good; am = wild bull; gal = great; (gram.particles) me-en = I am;

dumu-saĝ = first born child; an = heaven; (gr.particle) me-en = I am

In the Sumerian the verb is in the end of the sentence as in the German, and the translation of the above sentence is:

“I’m of the Wild Bull’s good sperm, I’m the first born child of An”

GU4.AN.NA, the Bull of Heaven is the Sumerian name of the constellation Taurus. The star heap of the Pleiads within Taurus was of great importance for the ancient Mesopotamians and it’s to be studied in this connection. The astrological era of Taurus coincides with the historic Bronze Age when the known human history started in Sumer. The symbol of the Bull and the bull’s horns was common for all the Bronze Age civilizations: Mesopotamia, the Indus River Valley, Egypt, the Levant, Hatti, and the Minoan Crete. The sun disc between the bull’s horns was of especial significance which is to be studied too. I’m far from saying that the Anunnaki came as astronauts from Taurus, yet this constellation could be indicative for some magical gate (the Pleiads?) wherefrom They came on the Earth.

Again, the name Anunnaki is never met in the ancient texts – it’s a modern invention, which probably comes from the profane reading of the Sumerian a-nun-na-ke-ne, which is the plural form “ene” with “ke4″ for some of the grammatical cases. Yet as the magical saying says “The mistake is true”, so the word could be translated as “the Noble Sperm on the Earth”, or “Those of the Noble Sperm on the Earth”, or “the Noble Ones on the Earth”. Not to speak that in the Sumerian there are a lot of the same sound syllables with different meanings, so any kind of magical puns are possible provided the language is well-known.That’s a magical language indeed. The scholars study it and know it, yet they understand little, while the occultists satisfy themselves with modern inventions like the “Necronomicons. Unfortunately I’m not so happy to know it, yet again “anunna” suggests that that noble sperm is of AN, of heaven, or, of the Great Bull of Heaven. For example, there is a great mystery in the name of the moon god Nanna: It’s written by the cuneiform signs ŠEŠ.KI where ŠEŠ = brother and KI = Earth. Couldn’t be said that the moon is a brother of the earth? It’s an astronomical fact of which the ancient Sumerians were hardly aware since they regarded the moon god Nanna as the father of the sun-god Utu. It’s just a magical connection which indicates that the Sumerian inheritance is worthwhile studying. It’s time the sorcerers to do it instead of leaving it to the scholars who know much but feel little.

ISS,

R - Sath: a question about your understanding of Ereshkigal and Nergal. My research puts them both in Kur as Sumerian deities and co-rulers, though at times each of them have other spouses in different texts, so Namtar is the some of Ereshkigal and Enlil, for example. As an aisde, it’s likely that that “marriage” in mythology is a human attempt to impose familiar patterns on unfamiliar beings, but that is perhaps not immediately relevant. With the Akkadian adoption of Sumerian religion, we have Erra assimilated to Nergal, but then we see less use of the name ‘Erra’, as Nergal seems to have been a more popular name. As sources, here I’m reading and also

As I said before, Sumerian myth to me is valuable in itself, but is also good as a mirror for comparing other chthonic systems with. The primitive Indo-European religion also posits the chthonic realm as having a complete court: the Etruscan court of the dead seems to have been similar: you have Mantis (Aida), Vanth, and Charun as the king, queen, and vizier of the underworld court. Compare with Greco-Roman (Hades, Persephone, Charon), or Celtic (Cernunnos and Matrone/Donn and Morrigu). Comparisons with Akkadian and Assyrian are all too easy, since Sumer influenced them, but we should consider that the Akkadi and Assyri had great masters of their own who had legitimate connections with THEM.

The Court of the Dead has always been involved in sinister initiation too, as evidenced by the Eleusian and Orphic mystery cults, and apparently in Sumer/Akkad the underworld was seen as a place of initiation for those who had the stomach for it (see the pdf filehttps://rapidshare.com/files/3130880373/underworld_vision_ninevah.pdf). It's maybe good to add that some of the Indo-Europeans, especially the primitive Celts, believed that humans are the children of the chthonic gods, especially since early IE religion taught a sort of migration of souls, where we all spend time in the acausal chthonic realm in between rebirths. Not sure if Sumerian religion has something similar?

Some theory on how this can be used: if we look at different older mythos systems and find similar Beings or families of Being, then it seems like we're dealing with THEM that were encountered by different groups of initiates, and with whom we have an ancestral link. If this is the case, then perhaps it would be good to develop a table of correspondences for who's who. Example: Ereshkigal is likely to be the same one of THEM as the Celtic Morrigan, as they are both powerful queens of the dead with very similar characteristics. This is just a suggestion, but seems to be a necessary step to avoid confusion in ritual.

R @ AN - Very glad to meet you, and would like very much to hear more about the experiments in XXXX forest. It has a very interesting reputation, and I'd be curious to know what sorts of manifestations of THEM you've come across there. - R

R, to your question about Ereshkigal and Nergal I will answer not immediately – working on a Sumerian layer only my understanding is that Ereshkigal is the most ancient KI – the Earth as widowed of the Great Bull of Heaven – the most ancient image of AN the Heaven. Their separation is caused by Enlil, Lord Air – the most ancient archetype of Zeus, in order to reign between them. The text "The Song of the Hoe" tells us about this act:

http://etcsl.orinst.ox.ac.uk/cgi-bin/etcsl.cgi?text=t.5.5.4&display=Crit&charenc=gcirc&lineid=t554.p1#t554.p1

ETCSLtranslation : t.5.5.4

The song of the hoe

(*In this composition, the word al 'hoe' is used as often as possible, as well as many nouns or verb forms beginning with -- or merely containing -- the syllable al (occasionally also ar).*)

1-7. Not only did the lord make the world appear in its correct form -- the lord who never changes the destinies which he determines: Enlil, who will make the human seed of the Land come {forth} {(*3 mss. have instead:*) up} from the {earth} {(*2 other mss. have instead:*) chamber} -- and not only did he hasten to separate heaven from earth, and hasten to separate earth from heaven, but, in order to make it possible for humans to grow in {'Where Flesh Came Forth'} {(*2 mss. have instead:*) 'Where Flesh Grew'} (*the name*

of a cosmic location) , he first {suspended} {(*2 mss. have instead:*) raised} the axis of the world at Dur-an-ki.

8-17. He did this with the help of the hoe (*al*) -- and so daylight broke forth (*aled*). By distributing (*altare*) the shares of duty he established daily tasks, and for the hoe (*al*) and the carrying-basket wages were even established. Then Enlil praised his hoe (*al*), his hoe (*al*) wrought in gold, its top inlaid with lapis lazuli, his hoe (*al*) whose blade was tied on with a cord, which was adorned with silver and gold, his hoe (*al*), the edge of whose point (?) was a plough of lapis lazuli, whose blade was like a battering ram {standing up to a great (*gal*) wall} {(*1 ms. has instead:*) born for a great (*gal*) person (?)}. The lord evaluated the hoe (*al*), determined its future destiny and placed a holy crown on its head …….

18-27. Here, {in {'Where Flesh Came Forth'} {(*1 ms. has instead:*) 'Where Flesh Grew'} (*the name of a cosmic location*) , he set this very hoe (*al*) to work;} {(*1 other ms. has instead:*) in 'Where Flesh Grew' the unassailable (?),} he had it place the first model of mankind in the brick mould. His Land started to break through the soil towards Enlil. He looked with favour at his black-headed people. Now the Anuna gods stepped forward to him, and did (*ĝal*) obeisance to him. They calmed Enlil with a prayer, for they wanted to demand (*al-dug*) the black-headed people from him. Ninmena, the lady who had given birth to the ruler, who had given birth to the king, now set (*alĝaĝa*) human reproduction going.

28-34. The leader of heaven and earth, Lord Nunamnir, named the important persons and valued (*kal*) persons. He formed those persons into a row and recruited them to provide for the gods. Now Enki praised Enlil's hoe (*al*), and the maiden Nisaba was made responsible for keeping records of the decisions. And so people took (*ĝal*) the shining hoes (*al*), the holy hoes (*al*), into their hands.

35-42. The E-kur, the temple of Enlil, was founded by the hoe (*al*). By day it was building (*aldue*) it, by night it caused the temple to grow (*almumu*). In well-founded Nibru, the hero Ninurta entered into the presence of Enlil in the inner chamber of the *Tummal* -- the *Tummal*, the {bread basket (?)} {(*1 ms. has instead:*) …… masterpiece (?)} of Mother Ninlil -- the innermost chamber of the *Tummal*, with regular food deliveries. Holy Ninisina entered into the presence of Enlil with black kids and fruit offerings for the lord.

43-45. Next comes the Abzu, with the lions before it, where the divine powers may not be requested (*al-dug*): the hoe wielder (?) (*altar*), the good man, Lord Nudimmud, was building (*aldue*) the Abzu, Eridug having been chosen as the construction site (*altar*).

46-48. The mother of the gods, Ninḫursaĝa, had the mighty (?) (*altar*) light of the lord live with her in Keš; she had Šul-pa-e, no less, help her with the construction work (*altar*).

49-51. The shrine E-ana was cleaned up by means of the hoe (*al*) for the lady of E-ana, the good {cow (*immal*)} {(*2 mss. have instead:*) woman}. The hoe (*al*) deals with ruin mounds, the hoe (*al*) deals with weeds.

52-55. In the city of *Zabalam*, the hoe (*al*) is Inana's workman (?). She determined the destiny of the hoe (*al*), with its projecting lapis-lazuli {beard} {(*1 ms. has instead:*) tooth}. Utu was ready to help her with her building project (*altar*); it is the renowned (?) building project (*altar*) of youthful Utu.

56-58. The lady with broad (*daĝal*) intelligence, Nisaba, ordered the measuring of the E-ana for a construction project (*altar*), and then designed her own E-ḫamun for construction (*altar*).

59-70. The king who measured up the hoe (*al*) and who passes (*zal*) his time in its tracks, the hero Ninurta, has introduced working with the hoe (*altar*) into the rebel (*bal*) lands. He subdues (*alĝaĝa*) any city that does not obey its lord. Towards heaven he roars (*algigi*) like a storm, earthwards he strikes (*alĝaĝa*) like a dragon (*ušumgal*). Šara {sat down on} {(*1 ms. has instead:*) got onto} Enlil's knees, and Enlil gave him

what he had desired (*al-dug*): {he had mentioned the mace, the club, arrows and quiver, and the hoe (*al*)} {(*3 mss. have instead:*) he desired (*al-dug*) the mace, the club, arrows and quiver}. Dumuzid is the one who makes the upper land fertile (*allumlum*). Gibil made his hoe (*al*) raise its head towards the heavens -- he caused the hoe (*al*), sacred indeed, to be refined with fire. The Anuna were rejoicing (*alḫulḫuledeš*).

71-82. The temple of Ĝeštin-ana resembled the drumsticks, the drumsticks of Mother Ĝeštin-anathat make a pleasant sound. The lord (*Enlil*) bellowed at his hoe (*al*) like a bull. As for the grave (*irigal*): the hoe (*al*) buries people, but dead people are also brought up from the ground by the hoe (*al*) (*This may allude to Enkidu's ghost being put in contact with Gilgameš.*) . With the hoe (*al*), the hero honoured by An, the younger brother of *Nergal*, the warrior Gilgameš is as powerful as a hunting net. The {(*1 ms. adds:*) sage} son of Ninsumun is pre-eminent with oars (*ĝisal*) (*This may allude to Gilgameš rowing across the waters of death.*) . With the hoe (*al*) he is the great barber (*kindagal*) of the watercourses. In the {chamber} {(*1 ms. has instead:*) place} of the shrine, with the hoe (*al*) he is the minister (*sukkal*). The wicked (*ḫulĝal*) …… are sons of the hoe (*al*); they are born in sleep from heaven.

83-93. In the sky there is the *altirigu* bird, the bird of the god. On the earth there is the hoe (*al*): a dog in the reedbeds, a dragon (*ušumgal*) in the forest. On the battlefield, there is the *dur-allub* battle-axe. By the city wall there is the battle-net (*alluḫab*). On the dining-table there is the bowl (*maltum*). In the waggon shed, there is the sledge (*mayaltum*). In the donkey stable there is the cupboard (*argibil*). The hoe (*al*)! -- the sound of the word is sweet: it also occurs (*munĝal*) on the hillsides: the tree of the hillsides is the *allanum* oak. The fragrance of the hillsides is the *arganum*balm. The precious stone of the hillsides is the *algameš* steatite.

94-106. The hoe (*al*) makes everything prosper, the hoe makes everything flourish. The hoe (*al*) is good barley, the hoe (*al*) is {a hunting net} {(*1 ms. has instead:*) an overseer}. The hoe (*al*) is brick moulds, the hoe (*al*) has made people exist (*ĝal*). It is the hoe (*al*) that is the strength of young manhood. The hoe (*al*) and the basket are the tools for building cities. It builds (*aldue*) the right kind of house, it cultivates (*alĝaĝa*) the right kind of fields. It is you, hoe, that extend (*daĝal*) the good agricultural land! The hoe (*al*) subdues for its owner (*lugal*) any agricultural lands that have been recalcitrant (*bal*) against their owner (*lugal*), any agricultural lands that have not submitted to their owner (*lugal*). It chops the heads off the vile esparto grasses, yanks them out at their roots, and tears at their stalks. The hoe (*al*) also subdues (*alĝaĝa*) the *ḫirin* weeds.

107-109. The hoe (*al*), the implement whose destiny was fixed by Father Enlil -- the renowned hoe (*al*)! Nisaba be praised!

He did it by the means of the hoe, which he gave then to humanity. In fact he separated the Earth from Heaven that humanity may grow from the land as seed sown by him. However, there is no mention of any dramatic violence as in the Greek mythology – this was an act of creation – the creation myth of Nippur (Nibru) the cultic centre of Enlil.

Bear in mind that Sumer was a network of many cultic centres (nexions) each one having its own cosmology and seeking to dominate over the others. The other centres had their own versions of the creation of the world and humanity – they have even different calendars for the seasons. Yet it was the priest republic of Nippur which was at last recognized by most of the city-states as the Sumerian "Vatican" with Enlil as the supreme deity of the pantheon, and with AN remaining as a passive authority only. It was during the imperial phase of Ur III dynasty wherefrom are most of these ETCSL texts. Moreover, they are mostly from Nippur. Yet the other cultic centres continued to

maintain their own mythopolitics. The attempt to discover a complete Sumerian mythological system like that political ideology the Babylonians made later by “Enuma Elish” is futile. We may, however, get some magical concept of these myths and allow it to become complete on its own.

Nergal was one of the sons of Enlil conceived in very weird circumstances at the very gate of the netherworld as the text “Enli and Ninlil” told us:

http://etcsl.orinst.ox.ac.uk/cgi-bin/etcsl.cgi?
text=t.1.2.1&display=Crit&charenc=gcirc&lineid=t121.p1#t121.p1

ETCSLtranslation : t.1.2.1

Enlil and Ninlil

1-12. There was a city, there was a city -- the one we live in. Nibru was the city, the one we live in. Dur-ĝišnimbar was the city, the one we live in. Id-sala is its holy river, Kar-ĝeština is its quay. Kar-asar is its quay where boats make fast. Pu-lal is its freshwater well. Id-nunbir-tum is its branching canal, and if one measures from there, its cultivated land is 50 *sar* each way. Enlil was one of its young men, and Ninlil was one its young women. Nun-bar-še-gunu was one of its wise old women.

13-21. At that time the maiden was advised by her own mother, Ninlil was advised by Nun-bar-še-gunu: "The river is holy, woman! The river is holy -- don't bathe in it! Ninlil, don't walk along the bank of the Id-nunbir-tum! His eye is bright, the lord's eye is bright, he will look at you! The Great Mountain, Father Enlil -- his eye is bright, he will look at you! The shepherd who decides all destinies -- his eye is bright, he will look at you! Straight away he will want to have intercourse, he will want to kiss! He will be happy to pour lusty semen into the womb, and then he will leave you to it!"

22-34. She advised her from the heart, she gave wisdom to her. The river is holy; the woman bathed in the holy river. As Ninlil walked along the bank of the Id-nunbir-tum, his eye was bright, the lord's eye was bright, he looked at her. The Great Mountain, Father Enlil -- his eye was bright, he looked at her. The shepherd who decides all destinies -- his eye was bright, he looked at her. The king said to her, "I want to have sex with you!", but he could not make her let him. Enlil said to her, "I want to kiss you!", but he could not make her let him. "My vagina is small, it does not know pregnancy. My lips are young, they do not know kissing. If my mother learns of it, she will slap my hand! If my father learns of it, he will lay hands on me! But right now, no one will stop me from telling this to my girl friend!"

35-53. Enlil spoke to his minister Nuska: "Nuska, my minister!" "At your service! What do you wish?" "Master builder of the E-kur!" "At your service, my lord!" "Has anyone had intercourse with, has anyone kissed a maiden so beautiful, so radiant -- Ninlil, so beautiful, so radiant?" The minister brought his master across by boat, bringing him over with the rope of a small boat, bringing him over in a big boat. The lord, floating downstream to …… -- he was actually to have intercourse with her, he was actually to kiss her! -- Father Enlil, floating downstream to …… -- he was actually to have intercourse with her, he was actually to kiss her! -- he grasped hold of her whom he was seeking -- he was actually to have intercourse with her, he was actually to kiss her! -- so as to lie with her on a small bank ……. He actually had intercourse with her, he actually kissed her. At this one intercourse, at this one kissing he poured the seed of Suen-Ašimbabbarinto her womb.

54-64. Enlil was walking in the Ki-ur. As Enlil was going about in the Ki-ur, the fifty great gods and the seven gods who decide destinies had Enlil arrested in the Ki-ur. {Enlil, the ritually impure, left the city. Nunamnir, the ritually impure, left the city.} {(*2 mss. have instead:*) "Enlil, ritually impure, leave the city! Nunamnir, ritually impure, leave the city!"} Enlil, in accordance with what had been decided, Nunamnir, in accordance with what had been decided, Enlil went. Ninlil followed.Nunamnir went, the maiden chased him.

65-90. Enlil spoke to the man at the city gate: "City gatekeeper! Keeper of the barrier! Porter! Keeper of the holy barrier! When your lady Ninlil comes, if she asks after me, don't tell her where I am!" Ninlil addressed the city gatekeeper: "City gatekeeper! Keeper of the barrier! Porter! Keeper of the holy barrier! When did your lord Enlil go by?" She spoke to him; Enlil answered as the city gatekeeper: "My lord has not talked with me at all, O loveliest one. Enlil has not talked with me at all, O loveliest one." "I will make clear my aim and explain my intent. You can fill my womb once it is empty -- Enlil, lord of all the lands, has had sex

with me! Just as Enlil is your lord, so am I your lady!" "If you are my lady, let my hand touch your ……!" "The seed of your lord, the bright seed, is in my womb. The seed of Suen, the bright seed, is in my womb." "My master's seed can go up to the heavens! Let my seed go downwards! Let my seed go downwards, instead of my master's seed!" Enlil, as the city gatekeeper, got her to lie down in the chamber. He had intercourse with her there, he kissed her there. At this one intercourse, at this one kissing he poured the seed of Nergal-Mešlamta-ea into her womb.

91-116. Enlil went. Ninlil followed. Nunamnir went, the maiden chased him. Enlil approached the man of the Id-kura (*river of the underworld*) , the man-eating river. "My man of the Id-kura, the man-eating river! When your lady Ninlil comes, if she asks after me, don't you tell her where I am!"Ninlil approached the man of the Id-kura, the man-eating river. "My man of the Id-kura, the man-eating river! When did your lord Enlil go by?", she said to him. Enlil answered as the man of theId-kura: "My lord has not talked with me at all, O loveliest one. Enlil has not talked with me at all, O loveliest one." "I will make clear my aim and explain my intent. You can fill my womb once it is empty -- Enlil, lord of all the lands, has had sex with me! Just as Enlil is your lord, so am I your lady!" "If you are my lady, let my hand touch your ……!" "The seed of your lord, the bright seed, is in my womb. The seed of Suen, the bright seed, is in my womb." "My master's seed can go up to the heavens! Let my seed go downwards! Let my seed go downwards, instead of my master's seed!" Enlil, as the man of the Id-kura, got her to lie down in the chamber. He had intercourse with her there, he kissed her there. At this one intercourse, at this one kissing he poured into her womb the seed of Ninazu, the king who stretches measuring lines over the fields.

117-142. Enlil went. Ninlil followed. Nunamnir went, the maiden chased him. Enlil approachedSI.LU.IGI, the man of the ferryboat. "SI.LU.IGI, my man of the ferryboat! When your lady Ninlilcomes, if she asks after me, don't you tell her where I am!" Ninlil approached the man of the ferryboat. "Man of the ferryboat! When did your lord Enlil go by?", she said to him. Enlil answered as the man SI.LU.IGI: "My lord has not talked with me at all, O loveliest one. Enlil has not talked with me at all, O loveliest one." "I will make clear my aim and explain my intent. You can fill my womb once it is empty -- Enlil, king of all the lands, has had sex with me! Just as Enlil is your lord, so am I your lady!" "If you are my lady, let my hand touch your ……!" "The seed of your lord, the bright seed, is in my womb. The seed of Suen, the bright seed, is in my womb." "My master's seed can go up to the heavens! Let my seed go downwards! Let my seed go downwards, instead of my master's seed!" Enlil, as SI.LU.IGI, got her to lie down in the chamber. He had intercourse with her there, he kissed her there. At this one intercourse, at this one kissing he poured into her womb the seed of Enbilulu, the inspector of canals.

143-154. You are lord! You are king! Enlil, you are lord! You are king! Nunamnir, you are lord! You are king! You are supreme lord, you are powerful lord! Lord who makes flax grow, lord who makes barley grow, you are lord of heaven, lord plenty, lord of the earth! You are lord of the earth, lord plenty, lord of heaven! Enlil in heaven, Enlil is king! Lord {whose utterances} {(*2 mss. have instead:*) whose pronouncements} cannot be altered at all! His primordial utterances will not be changed! For the praise spoken for Ninlil the mother, praise be to {(*1 ms. adds:*) the Great Mountain,} Father Enlil!

So it could be said that Nergal was vowed to the netherworld as a substitute for his brother Nanna still in Sumerian times before the late Babylonian and Assyrian myths. In the text “The death of Ur-Namma”

http://etcsl.orinst.ox.ac.uk/cgi-bin/etcsl.cgi?text=t.2.4.1.1&display=Crit&charenc=gcirc&lineid=t2411.p32#t2411.p32

ETCSLtranslation : t.2.4.1.1

The death of Ur-Namma (Ur-Namma A)

A version from Nibru

1-7. …… entire land ……, …… struck, the palace was devastated. …… panic spread rapidly among the dwellings of the black-headed people. …… abandoned places …… in Sumer. …… the cities were destroyed in their entirety; the people were seized with panic. Evil came uponUrim and made the trustworthy shepherd pass away. It made Ur-Namma, the trustworthy shepherd, pass away; it made the trustworthy shepherd pass away.

8-14. Because An had altered his holy words completely, …… became empty, and because, deceitfully, Enlil had completely changed the fate he decreed, Ninmaḫ began a lament in her …….Enki shut (?) the great door of Eridug. Nudimmud withdrew into his bedchamber and lay down fasting. At his zenith, Nanna frowned at the …… words of An. Utu did not come forth in the sky, and the day was full of sorrow.

15-21. The mother, miserable because of her son, the mother of the king, holy Ninsumun, was crying: "Oh my heart!". Because of the fate decreed for Ur-Namma, because it made the trustworthy shepherd pass away, she was weeping bitterly in the broad square, which is otherwise a place of entertainment. Sweet sleep did not come to the people whose happiness ……; they passed their time in lamentation over the trustworthy shepherd who had been snatched away.

22-30. As the early flood was filling the canals, their canal-inspector was already silenced (?); the mottled barley grown on the arable lands, the life of the land, was inundated. To the farmer, the fertile fields planted (?) by him yielded little. Enkimdu, the lord of levees and ditches, took away the levees and ditches from Urim.

1 line fragmentary As the intelligence and …… of the Land were lost, fine food became scarce. The plains did not grow lush grass any more, they grew the grass of mourning. The cows ……, their …… cattle-pen has been destroyed. The calves …… their cows bleated bitterly.

31-51. The wise shepherd …… does not give orders any more. …… in battle and combat. The king, the advocate of Sumer, the ornament of the assembly, Ur-Namma, the advocate of Sumer, the ornament of the assembly, the leader of Sumer, …… lies sick. His hands which used to grasp cannot grasp any more, he lies sick. His feet …… cannot step any more, he lies sick.

1 line fragmentary The trustworthy shepherd, king, the sword of Sumer, Ur-Namma, the king of the Land, was taken to the …… house. He was taken to Urim; the king of the Land was brought into the …… house. The proud one lay in his palace. Ur-Namma, he who was beloved by the troops, could not raise his neck any more. The wise one …… lay down; silence descended. As he, who was the vigour of the Land, had fallen, the Land became demolished like a mountain; like a cypress forest it was stripped, its appearance changed. As if he were a boxwood tree, they put axes against him in his joyous dwelling place. As if he were a sappy cedar tree, he was uprooted in the palace where he used to sleep (?). His spouse …… resting place; …… was covered by a storm; it embraced it like a wife her sweetheart (?). His appointed time had arrived, and he passed away in his prime.

52-75. His (?) pleasing sacrifices were no longer accepted; they were treated as dirty (?). TheAnuna gods refused his gifts. An did not stand by an "It is enough", and he could not complete his (?) days. Because of

what Enlil ordered, there was no more rising up; his beloved men lost their wise one. Strangers turned into (?) ……. How iniquitously Ur-Namma was abandoned, like a broken jar! His …… with grandeur like (?) thick clouds (?). He does not …… any more, and he does not reach out for ……. "…… Ur-Namma, alas, what is it to me?" Ur-Namma, the son ofNinsumun, was brought to Arali, the pre-eminent place of the Land, in his prime. The soldiers accompanying the king shed tears: their boat (*i.e. Ur-Namma*) was sunk in a land as foreign to them as Dilmun. …… was cut. It was stripped of the oars, punting poles and rudder which it had. ……; its bolt was broken off. …… was put aside; it stood (?) in saltpetre. His donkeys were to be found with the king; they were buried with him. His donkeys were to be found with Ur-Namma; they were buried with him. As he crossed over the …… of the Land, the Land was deprived of its ornament. The journey to the nether world is a desolate route. Because of the king, the chariots were covered over, the roads were thrown into disorder, no one could go up and down on them. Because of Ur-Namma, the chariots were covered over, the roads were thrown into disorder, no one could go up and down on them.

76-87. He presented gifts to the seven chief porters of the nether world. As the famous kings who had died and the dead *išib* priests, *lumaḫ* priests, and *nindiĝir* priestesses, all chosen by extispicy, announced the king's coming to the people, a tumult arose in the nether world. As they announced Ur-Namma's coming to the people, a tumult arose in the nether world. The king slaughtered numerous bulls and sheep, Ur-Namma seated the people at a huge banquet. The food of the nether world is bitter, the water of the nether world is brackish. The trustworthy shepherd knew well the rites of the nether world, so the king presented the offerings of the nether world, Ur-Namma presented the offerings of the nether world: as many faultless bulls, faultless kids, and fattened sheep as could be brought.

88-91. To Nergal, the Enlil of the nether world, in his palace, the shepherd Ur-Namma offered a mace, a large bow with quiver and arrows, an artfully made barbed dagger, and a multicoloured leather bag for wearing at the hip.

92-96. To Gilgameš, the king of the nether world, in his palace, the shepherd Ur-Namma offered a spear, a leather bag for a saddle-hook, a heavenly lion-headed *imitum* mace, a shield resting on the ground, a heroic weapon, and a battle-axe, an implement beloved of Ereškigala.

97-101. To Ereškigala, the mother of Ninazu, in her palace, the shepherd Ur-Namma offered a …… which he filled with oil, a *šaĝan* bowl of perfect make, a heavy garment, a long-fleeced garment, a queenly *pala* robe, …… the divine powers of the nether world.

102-105. To Dumuzid, the beloved husband of Inana, in his palace, the shepherd Ur-Nammaoffered a …… sheep, ……, mountain ……, a lordly golden sceptre, …… a shining hand. {(*1 ms. adds:*) He …… a gold and silver ……, a lapis-lazuli ……, and a …… pin to Dimpikug …….}

106-109. To Namtar, who decrees all the fates, in his palace, the shepherd Ur-Namma offered perfectly wrought jewellery, a golden ring cast (?) as a …… barge, pure cornelian stone fit to be worn on the breasts of the gods.

110-113. To Ḫušbisag, the wife of Namtar, in her palace, the shepherd Ur-Namma offered a chest (?) with a lapis-lazuli handle, containing (?) everything that is essential in the underworld, a silver hair clasp adorned with lapis-lazuli, and a comb of womanly fashion.

114-122. To the valiant warrior Ninĝišzida, in his palace, the shepherd Ur-Namma offered a chariot with …… wheels sparkling with gold, …… donkeys, thoroughbreds, …… donkeys with dappled thighs, ……, followed …… by a shepherd and a herdsman. To {Dimpimekug} {(*1 ms. has instead:*) Dimpikug}, who stands by his side, he gave a lapis-lazuli seal hanging from a pin, and a gold and silver toggle-pin with a bison's head.

123-128. To his spouse, Ninazimua, the august scribe, denizen of Arali, in her palace, the shepherd Ur-Namma offered a headdress with the august ear-pieces (?) of a sage, made of alabaster, a …… stylus, the hallmark of the scribe, a surveyor's gleaming line, and the measuring rod …….

129-131. To ……, the great …… of the nether world, he gave

2 lines fragmentary

132-144. After the king had presented properly the offerings of the nether world, after Ur-Nammahad presented properly the offerings of the nether world, the …… of the underworld, the ……, seated Ur-Namma on a great dais of the nether world and set up a dwelling place for him in the nether world. At the command of Ereškigala all the soldiers who had been killed by weapons and all the men who had been found guilty were given into the king's hands. Ur-Namma was ……, so with Gilgameš, his beloved brother, he will issue the judgments of the nether world and render the decisions of the nether world.

145-154. After seven days, 10 days had passed, lamenting for Sumer overwhelmed my king, lamenting for Sumer overwhelmed Ur-Namma. My king's heart was full of tears, he …… bitterly that he could not complete the wall of Urim; that he could no longer enjoy the new palace he had built; that he, the shepherd, could no longer …… his household (?); that he could no longer bring pleasure to his wife with his embrace; that he could not bring up his sons on his knees; that he would never see in their prime the beauty of their little sisters who had not yet grown up.

155-165. The trustworthy shepherd …… a heart-rending lament for himself: "I, who have been treated like this, served the gods well, set up chapels for them. I have created evident abundance for the Anuna gods. I have laid treasures on their beds strewn with fresh herbs. Yet no god stood by me and soothed my heart. Because of them, anything that could have been a favourable portent for me was as far away from me as the heavens, the ……. What is my reward for my eagerness to serve during the days? My days have been finished for serving them sleeplessly during the night! Now, just as the rain pouring down from heaven cannot turn back, alas, nor can I turn back to brick-built Urim."

166-186. "Alas, my wife has become a widow (?)! She spends the days in tears and bitter laments. My strength has ebbed away ……. The hand of the fate demon …… bitterly me, the hero. Like a wild bull ……, I cannot ……. Like a mighty bull, ……. Like an offshoot ……. Like an ass ……, I died. …… my …… wife ……. She spends the days in tears and bitter laments. Her kind protective god has left her; her kind protective goddess does not care for her any more.Ninsumun no longer rests her august arm firmly on her head. Nanna, Lord Ašimbabbar, no longer leads (?) her by the hand. Enki, the lord of Eridug, does not ……. Her …… has been silenced (?), she can no longer answer. She is cast adrift like a boat in a raging storm; the mooring pole has not been strong enough for her. Like a wild ass lured (?) into a perilous pit she has been treated heavy-handedly. Like a lion fallen into a pitfall, a guard has been set up for her. Like a dog kept in a cage, she is silenced. Utu …… does not pay heed to the cries "Oh my king" overwhelming her."

187-197. "My *tigi*, *adab*, flute and *zamzam* songs have been turned into laments because of me. The instruments of the house of music have been propped against the wall. Because I have been made to …… in a soil-filled pit instead of my throne whose beauty was endless; because I have been made to lie down in the open, desolate steppe instead of my bed, the sleeping place whose …… was endless, alas, my wife and my children are in tears and wailing. My people whom I used to command (?) sing like lamentation and dirge singers because of her (?). While I was so treated, foremost Inana, the warlike lady, was not present at my verdict. Enlil had sent her as a messenger to all the foreign lands concerning very important matters."

198-216. When she had turned her gaze away from there, Inana humbly entered the shining E-kur, she

…… at Enlil's fierce brow. (Then Enlil said:) "Great lady of the E-ana, once someone has bowed down, he cannot …… (?) any more; the trustworthy shepherd left E-ana, you cannot see him any more." My lady …… among the people {……} {(*1 ms. has instead:*) like ……}. ThenInana, the fierce storm, the eldest child of Suen, ……, made the heavens tremble, made the earth shake. Inana destroyed cattle-pens, devastated sheepfolds, saying: "I want to hurl insults at An, the king of the gods: Who can change the matter, if Enlil elevates someone? Who can change the import of the august words uttered by An, the king? If there are divine ordinances imposed on the Land, but they are not observed, there will be no abundance at the gods's place of sunrise. My holy *ĝipar*, the shrine E-ana, has been barred up {like (?) a mountain} {(*some mss. have instead:*) like the heavens}. If only my shepherd could enter before me in it in his prime -- {I will not enter it otherwise!} {(*some mss. have instead:*) Why should I enter it otherwise?} If only my strong one could grow for me like greenery in the desert. If only he could hold steady for me like a river boat at its calm mooring." This is how Inana {gave vent (?) to a lament over him} {(*1 ms. has instead:*) …… Ur-Namma ……}

217-233. Lord Ninĝišzida ……. Ur-Namma, my …… who was killed,
1 line fragmentary Among tears and laments, …… decreed a fate for Ur-Namma: "Ur-Namma……, your august name will be called upon. From the south to the uplands, …… the holy sceptre.Sumer …… to your palace. The people will admire …… the canals which you have dug, the …… which you have ……, the large and grand arable tracts which you have ……, the reedbeds which you have drained, the wide barley fields which you ……, and the fortresses and settlements which you have ……. Ur-Namma, they will call upon …… your name. Lord Nunamnir, surpassing ……, will drive away the evil spirits ……"

234-242. After shepherd Ur-Namma ……, Nanna, Lord Ašimbabbar, ……, Enki, the king ofEridug ……. {…… devastated sheepfolds ……} {(*the other ms. has instead:*) …… the foremost, the flood ……}. {…… holy ……, lion born on high} {(*the other ms. has instead:*) …… basket (?) ……}. …… your city; renders just judgments. ……, Lord Ninĝišzida be praised! My king …… among tears and laments; …… among tears and laments.

A version from Susa

Segment A

approx. 10 lines missing

1-4.
1 line fragmentary …… frowned at ……. ……, the day was full of sorrow. …… withdrew into his bedchamber and lay down fasting.

5-11. The mother, wretched (?) because of her son, …… the mother of the king, holy Ninsumun, was crying: "Oh my heart!". She was weeping bitterly in the broad square, which is otherwise a place of entertainment, that the fate of Ur-Namma had been overturned and that the trustworthy shepherd had been made to pass away. She spent the day in lamentation over the trustworthy shepherd who had been snatched away. Sweet sleep did not (?) come to the people whose happiness had come to an end.

12-19. As the early flood was filling the canals, their canal-inspector ……. The mottled barley come forth on the arable lands, the life of the land, ……. To the farmer, the fertile fields …….Enkimdu, the lord of levees and ditches, ……. …… its numerous people ……. …… of the Land ……. The plains …… fine grass ……. …… heavy cows ……

approx. 4 lines missing

Segment B

1-13. Ur-Namma ……. His hands which used to grasp, cannot ……. His feet which used to tread, …….
1 line unclear
The trustworthy shepherd, the king, the …… of Sumer, Ur-Namma, ……. As he himself was going to Urim, Ur-Namma …… house. The proud one lying in the palace, Ur-Namma, who …… by the troops (?), ……. He could not rise any more, the wise one of the countries lay down; silence ……. As he, who was the vigour of the Land, has fallen, the land became demolished like a mountain. As he, a cypress forest, was felled, the state of the Land became confused. As he, the cedar tree of the Land, was uprooted, the state of the Land became altered. Axes (?) were set against him, a boxwood tree, in his joyous dwelling place. His appointed time arrived, and he passed away in his prime.
14-22. His (?) pleasing sacrifices were no longer accepted; they were treated as dirty (?). TheAnuna gods did not reach out for his gifts any more. …… did not stand by an "It is enough", his (?) days were not prolonged. ……, there was no more rising up. Ur-Namma, a broken jar, was abandoned at …….
3 lines unclear
"……, what is it to me?"
approx. 5 lines missing
Segment C
1-10.
3 lines unclear
…… the bolt ……. …… sat (?) in saltpetre. ……, the roads were thrown into disorder, no one could go up and down on them; ……, the roads were thrown into disorder, no one could go up and down on them. …… is a long route. …… the way ……. …… the journey to the nether world …….
11-20. …… gifts ……. …… chief porters ……. …… who died ……, …… dead *nindiĝir*priestesses, chosen by extispicy,
1 line unclear
…… raised a tumult ……; …… raised a tumult ……. The king knew well the rites of the nether world, Ur-Namma knew well the rites of the nether world: so he brought magnificent bulls, faultless kids, and fattened sheep.
21-24. To Nergal, the Enlil of the nether world, in his palace, the shepherd Ur-Namma offered a mace, a large bow with quiver and arrows, a large barbed dagger, and a multicoloured leather bag for wearing at the hip.
25-28. To Gilgameš, the king of the nether world, in his palace, the shepherd Ur-Namma offered a spear, a leather bag for (?) the saddle-hook ……, a heavenly lion-headed *mitum* mace, a shield resting on the ground, and a battle-axe, an implement beloved of Ereškigala.
29-32. To Ereškigala, the mother of Ninazu ……, in her palace, the shepherd Ur-Namma offered a …… with oil, a *šaĝan* bowl of perfect make, a royal ……, …… the divine powers of the nether world …….
33-37. To Dumuzid, the beloved husband of Inana, in his palace, the shepherd Ur-Namma offered*alum* sheep, long-fleeced sheep, big mountain he-goats, a lordly …… of *manu* wood fit for a shining hand, and shepherd's staff and crook of *manu* wood, fit for a lord.
38-41. To Namtar, who decrees all (?) the fates, in his palace, the shepherd Ur-Namma offered perfectly wrought jewellery, a golden ring cast (?) as a …… barge, pure cornelian stone …… of the gods.
42-45. To Ḫušbisag, the wife of Namtar, in her palace, the shepherd Ur-Namma offered a chest with a lapis-lazuli handle, containing (?) everything that is essential in the underworld, a hair clasp adorned with lapis-lazuli, and seven (?) combs of womanly fashion.
46-50. To …… Ninĝišzida, in his palace, the shepherd Ur-Namma offered a …… sparkling with ……,

……. donkeys that bray loudly (?), followed by …….

51-56. To …… Ninazimua, …… denizen of Arali, and to Ĝeštin-ana, the king's sister, in her palace, the shepherd Ur-Namma offered a ……, the hallmark of the scribe, ……, a peg and the measuring rod …….

57-60. To Dimpimekug, who stands at the right and the left (?), the shepherd Ur-Namma …… and offered in her (?) palace a golden and silver toggle-pin with a bison's head, and a lapis-lazuli seal with a golden edge and a pin of refined silver.

61-63. To ……, the great *ensi* of the nether world he brought the magnificent bulls, faultless kids, and fattened sheep that he had; in his palace the shepherd Ur-Namma offered them.

64-72. After the offerings were presented to the great …… of the underworld, the Anuna, they (?) seated Ur-Namma on a great dais of the nether world and set up a dwelling place for him in the nether world. At the command of Ereškigala, with (?) Gilgameš, his beloved brother, he will pass the judgments of the nether world and render the …… decisions concerning (?) all the men who fell by weapons and all the men who …… guilty.

73-88. After five days, 10 days had passed, lamenting for Sumer overwhelmed my king, lamenting for Sumer overwhelmed Ur-Namma. As he could not complete the wall of Urim; as he could no longer enjoy the new palace he had built; as he, the shepherd, could no longer protect (?) his household; as he could no longer bring pleasure to his wife with his embrace; as he could not bring up his sons on his knees; as he would never see in their prime the beauty of their little sisters, who are yet to grow up, the trustworthy shepherd uttered a heart-rending lament for himself: "I, who have experienced, who have experienced fear, …… for the great gods, I have set up chapels for them. I have created evident abundance for the Anuna gods. I have …… treasures to their …… shining thrones. …… a favourable portent for me, was …… as the nether world or the heavens …….

1 line fragmentary

approx. 7 lines missing

"

Segment D

1-11. "…… guard ……. …… silence ……. …… *adab*, flute and *zamzam* songs …… laments. …… have been propped against the wall. Because I have been made to sit on …… whose beauty was endless; because I have been made to fall in …… was endless,

1 line fragmentary Maiden Inana, the warlike lady, ……. Enlil had sent her as a messenger to all the great mountains."

12-20. When she had turned her gaze away from there, the trustworthy shepherd had left the E-ana, and she (?) could not see him any more. She …… at Enlil's fierce brow. Antagonistically (?) she insulted An, the king of the gods: "When An, the king speaks, his words cannot be changed! …… Ur-Namma ……. There will be no …… at the gods' place of sunrise. …… holy *ĝipar*, shrineE-ana ……. …… not enter ……."

(Ur-Namma 2111 – 2094 BCE being the first emperor of Sumer and founder of Ur III dynasty) Nergal is called:

“d nergal d en-lil2 kur-ra-ke4 ”

“Nergal – the Enlil of the Netherworld”

And it’s Nergal who receives the funerary offerings by Ur-Namma prior to Ereshkigal! Next is the deified Gilgamesh whom Ur-Namma regarded as his ancestor, and just third is Ereshkigal!

While in the text “The death of Gilgameš”

http://etcsl.orinst.ox.ac.uk/cgi-bin/etcsl.cgi?text=t.1.8.1.3&display=Crit&charenc=gcirc&lineid=t1813.p1#t1813.p1

ETCSLtranslation : t.1.8.1.3

The death of Gilgameš

A version from Nibru

Segment A

unknown no. of lines missing

1-14. …… hero …… has lain down and is never to rise again. …… has lain down and is never to rise again. He of well-proportioned limbs …… has lain down and is never to rise again. …… has lain down and is never to rise again. He who …… wickedness has lain down and is never to rise again. The young man …… has lain down and is never to rise again. He who was perfect in …… and feats of strength has lain down and is never to rise again. …… has lain down and is never to rise again. The lord of Kulaba has lain down and is never to rise again. He who spoke most wisely has lain down and is never to rise again. The plunderer (?) of many countries has lain down and is never to rise again. He who climbed the mountains has lain down and is never to rise again. He has lain down on his death-bed and is never to rise again. He has lain down on a couch of sighs and is never to rise again.

15-38. Unable to stand up, unable to sit down, he laments. Unable to eat, unable to drink, he laments. Held fast by the door-bolt of Namtar, he is unable to rise. Like a fish ……, he …… ill. Like a gazelle caught in a trap, he …… couch. Namtar, with no hands or feet ……, Namtar …….

1 line fragmentary

6 lines missing

1 line fragmentary …… great mountains ……

5 lines fragmentary

1 line missing

2 lines fragmentary

unknown no. of lines missing

Segment B

1-8.

3 lines fragmentary For six days, he …… ill. …… on his skin like resin. Lord Gilgameš …… ill. …… Unug and Kulaba. …… the words spoken …….

9-14. Then Lord Gilgameš …… lay down (?) on the death-bed. The king …… sleep. …… his dream ……. …… assembly …….

1 line fragmentary

unknown no. of lines missing

Segment C

1-9.

6 lines fragmentary "…… you will be accounted a god. …… render verdicts. …… will be as weighty as …… of Dumuzid."

10-20. …… Gilgameš …….

3 lines fragmentary …… lord of Kulaba, …… hero of the pristine mountain, …… handiwork of the gods,

1 line fragmentary …… of Ninsumun, …… Lugalbanda, …… Lord Nudimmud,

approx. 7 lines missing

Segment D

1-11. "…… having travelled all the roads that there are, having fetched …… from its ……, having killed ……, you set up …… for future days ……. Having founded ……, you reached ……. Having brought down the old …… forgotten forever and ……, he (?) carried out correctly ……. …… the flood …… the settlements of the Land."

1 line fragmentary

unknown no. of lines missing

Segment E

1-11. "

*3 lines fragmentary*Sisig (*a god of dreams*) , the son of Utu, will provide light for him in the nether world, the place of darkness. When a funerary statue is made in honour of someone, whoever they may be, for future days, mighty youths and …… will form (?) a semicircle at the door-jambs and perform wrestling and feats of strength before them (?). In the month Neneĝar, at the festival of the ghosts, no light will be provided before them without him (*i.e. Gilgameš*) ."

12-27. "Oh Gilgameš! Enlil, the Great Mountain, the father of gods, has made kingship your destiny, but not eternal life -- Lord Gilgameš, this is how to interpret (?) …… the dream. The …… and …… of life should not make you feel sad, should not make you despair, should not make you feel depressed. You must have been told that this is what the bane of being human involves. You must have been told that this is what the cutting of your umbilical cord involved. The darkest day of humans awaits you now. The solitary place of humans awaits you now. The unstoppable flood-wave awaits you now. The unavoidable battle awaits you now. The unequal struggle awaits you now. The skirmish from which there is no escape awaits you now. But you should not go to the underworld with heart knotted in anger. May …… before Utu. …… palm-fibre ……."

28. "Go ahead ……

unknown no. of lines missing

"

Segment F

1-14. "

1 line fragmentary …… Enkidu, your young comrade.

1 line fragmentary …… is lying alone. …… is lying alone. …… the king …….

1 line fragmentary …… will come to you. …… will come to you. …… will come to you. …… will come to you. …… will come to you. …… will come to you. …… will come to you."

unknown no. of lines missing

Segment G

1-22.

1 line fragmentary …… Gilgameš ……

2 lines fragmentary …… they answered him. …… he weeps. Why is …… made ……? ……Nintur has not given birth yet.

2 lines fragmentary

1 line unclear

"The birds of the sky …… cannot escape. The fish of the deep water cannot see ……. Having spread his net, the young fisherman will catch you (?). Who has ever seen anyone who could ascend …… from (?) the …… of the nether world? No king has ever been destined a fate like yours. Who …… anyone among mankind, whoever they may be, …… like you? …… the governorship of the nether world. You …… your

ghost …… pass judgments ……."
unknown no. of lines missing

Segment H

1-21. Kulaba ……. As Unug rose ……, as Kulaba rose ……. Within the first month ……, it was not five or 10 days before they …… the Euphrates. …… its shells. Then, as in the bed of theEuphrates, the earth cracked dry. …… was built from stone. …… was built from stone. …… were hard diorite. …… its latches were hard stone. …… were cast in gold. …… heavy blocks of stone. …… heavy blocks of stone. …… brought in ……. …… for future days.
1 line fragmentary …… should not find ……. …… Gilgameš …… has established in …….
22. His beloved …….
unknown no. of lines missing

Segment I

1-9.
2 lines fragmentary …… opened …….
2 lines fragmentary …… of Lord Gilgameš ……. …… scratched the nose for him, …… pulled out their hair for him.
1 line fragmentary
unknown no. of lines missing

Another version from Nibru

(*probably the final section of another version*)

1-7. His beloved wife, his beloved children, his beloved favourite and junior wife, his beloved musician, cup-bearer and ……, his beloved barber, his beloved ……, his beloved palace retainers and servants and his beloved objects were laid down in their places as if …… in the purified (?) palace in the middle of Unug.

8-28. Gilgameš, the son of Ninsumun, set out their audience-gifts for Ereškigala. He set out their gifts for Namtar. He set out their surprises for Dimpikug. He set out their presents for Neti. He set out their presents for Ninĝišzida and Dumuzid. He …… the audience-gifts
for Enki, Ninki, Enmul,Ninmul, Endukuga, Nindukuga, Enindašuruma, Nindašuruma, Enmu-utula, En-me-šara, the maternal and paternal ancestors of Enlil; for Šul-pa-e, the lord of the table, for Sumugan andNinḫursaĝa, for the Anuna gods of the Holy Mound, for the Great Princes of the Holy Mound, for the dead *en* priests, the dead *lagar* priests, the dead *lumaḫ* priests, the dead *nindiĝir*priestesses, and the dead *gudug*, the linen-clad and …… priests.
1 line fragmentary He set out their presents for …….

29-36. …… lie down …… Ninsumun ……. Gilgameš, the son of Ninsumun, …… poured water …….
1 line fragmentary …… scratched the nose for him. The people …… of his city …… will not …… anymore. They spread out (?) their …… in the dust.

37-42. Then the young lord, Lord Gilgameš, who never ceases to …… for the …… of Enlil --Gilgameš, the son of Ninsumun, …… offshoot ……; no king who could match him has ever been born,
1 line unclear
Gilgameš, lord of Kulaba, it is sweet to praise you!

A version from Me-Turan

Segment A

1-12. The great wild bull has lain down and is never to rise again. Lord Gilgameš has lain down and is never to rise again. He who was unique in …… has lain down and is never to rise again. The hero fitted

out with a shoulder-belt has lain down and is never to rise again. He who was unique in strength has lain down and is never to rise again. He who diminished wickedness has lain down and is never to rise again. He who spoke most wisely has lain down and is never to rise again. The plunderer (?) of many countries has lain down and is never to rise again. He who knew how to climb the mountains has lain down and is never to rise again. The lord of Kulaba has lain down and is never to rise again. He has lain down on his death-bed and is never to rise again. He has lain down on a couch of sighs and is never to rise again.
13-19. Unable to stand up, unable to sit down, he laments. Unable to eat, unable to drink, he laments. Held fast by the door-bolt of Namtar, he is unable to rise. Like a …… fish …… in a cistern, he …… ill. Like a captured gazelle buck, he …… couch. Namtar with no hands or feet, who …… one by night,
1 line fragmentary
unknown no. of lines missing

Segment B

(*The sequence of Segments B, C, D, and E is uncertain*)

1-5. Then the young lord, Lord Gilgameš,
4 lines fragmentary
unknown no. of lines missing

Segment C

(*The sequence of Segments B, C, D, and E is uncertain*)

1-9.
4 lines fragmentary Then the young lord, Lord Gilgameš,
4 lines fragmentary
unknown no. of lines missing

Segment D

(*The sequence of Segments B, C, D, and E is uncertain*)

1-11.
11 lines fragmentary
unknown no. of lines missing

Segment E

(*The sequence of Segments B, C, D, and E is uncertain*)

1-7.
5 lines fragmentary Gilgameš ……
1 line fragmentary
unknown no. of lines missing

Segment F

1-22.
2 lines fragmentary Then the young lord, Lord Gilgameš, lay down on his death-bed.
2 lines fragmentary After Lord Gilgameš had arrived at the assembly, the pre-eminent place of the gods, they said to Lord Gilgameš concerning him: "As regards your case: after having travelled all the roads that there are, having fetched cedar, the unique tree, from its mountains, having killed Huwawa in his forest, you set up many stelae for future days, for days to come. Having founded many temples of the gods, you reached Zi-ud-sura in his {dwelling place} {(*1 ms. has instead:*) place}. Having brought down to the Land the divine powers of Sumer, which at that time were forgotten forever, the orders, and the rituals, he (?) carried out correctly the rites of hand washing and mouth washing …….
1 line fragmentary"

3 lines missing

23-37.

2 lines fragmentary Enlil's advice was given to Enki. Enki answered An and Enlil: "In those days, in those distant days, in those nights, in those distant nights, in those years, in those distant years, after the assembly had made the Flood sweep over to destroy the seed of mankind, among us I was the only one who was for life (?), and so he remained alive (?) -- Zi-ud-sura, although (?) a human being, remained alive (?). Then you made me swear by heaven and by earth, and …… that no human will be allowed to live forever (?) any more. Now, as we look at Gilgameš, could not he escape because of his mother?"

38-41. (Another god speaks:) "Let Gilgameš as a ghost, below among the dead, be the governor of the nether world. Let him be pre-eminent among the ghosts, so that he will pass judgments and render verdicts, and what he says will be as weighty as the words of Ninĝišzida and Dumuzid."

42-62. Then young Lord Gilgameš became depressed because of (?) all mankind. "You should not despair, you should not feel depressed.

1 line fragmentary Mighty youths and …… a semicircle …….

14 lines missing

"

63-81. "Go ahead to the place where the Anuna gods, the great gods, sit at the funerary offerings, to the place where the *en* priests lie, to where the *lagar* priests lie, to where the *lumaḫ* priests and the *nindiĝir* priestesses lie, to where the *gudug* priests lie, to where the linen-clad priests lie, to where the *nindiĝir* priestesses lie, to where the …… lie, to the place where your father, your grandfather, your mother, your sisters, your ……, to where your precious friend, your companion, your friend Enkidu, your young comrade, and the governors appointed by the king to the Great City are, to the place where the sergeants of the army lie, to where the captains of the troops lie,

3 lines missing

From the house of ……, the …… will come to meet you. Your jewel will come to meet you, your precious one will come to meet you. The elders of your city will come to meet you. You should not despair, you should not feel depressed."

82-86. "He will now be counted among the Anuna gods. He will be counted a companion of the {(*1 ms. adds:*) great} gods. …… the governor of the nether world. He will pass judgments and render verdicts, and what he says will be as weighty as the words of Ninĝišzida and Dumuzid."

87-99. And then the young lord, Lord Gilgameš, woke up ……. …… his eyes, ……. …… a dream ……! …… a dream ……!

3 lines fragmentary "Am I to become again as I were …… on the lap of my own motherNinsumun? …… who makes the great mountains tremble (?). Namtar with no hands or feet takes away ……."

1 line fragmentary

100-115. Lord Nudimmud made (?) him see a dream: After Lord Gilgameš had arrived at the assembly, the pre-eminent place of the gods, they said to Lord Gilgameš concerning him: "As regards your case: after having travelled all the roads that there are, having fetched cedar, the unique tree, from its mountains, having killed Huwawa in his forest, you set up many stelae for future days ……. Having founded many temples of the gods,

1 line fragmentary Having brought down to the Land the divine powers of Sumer, which at that time were forgotten forever, the orders, and the rituals, he (?) carried out correctly the rites of hand washing and mouth washing. …… the settlements of the countries."

2 lines fragmentary

116-130.

1 line fragmentary …… Gilgameš ……. Enlil's advice was given to Enki. Enki answered An andEnlil: "In those days, in those distant days, in those nights, in those distant nights, in those years, in those distant years, after the assembly had made the Flood sweep over to destroy the seed of mankind ……, among us I was the only one who was for life (?). He remained alive (?); Zi-ud-suraalone, although (?) a human being, remained alive (?). Then you made me swear by heaven and by earth, and I swore that no human will be allowed to live forever (?) any more. Now, as we look at Gilgameš, could not he escape because of his mother?"

131-134. (Another god speaks:) "Let Gilgameš as a ghost, below among the dead, be the governor of the nether world. Let him be pre-eminent among the ghosts, so that he will pass judgments and render verdicts, and what he says will be as weighty as the words of Ninĝišzidaand Dumuzid."

135-142. Then the young lord, Lord Gilgameš, became depressed because of (?) all mankind. "You should not despair, you should not feel depressed.

1 line fragmentary Mighty youths and …… a semicircle ……. Without him (*i.e. Gilgameš*) …….Sisig (*a god of dreams*) , the son of Utu, will provide light for him in the place of darkness."

143-153. "You must have been told (?) that this is what your being (?) a human involves. You must have been told (?) that this is what the cutting of your umbilical cord involved. The darkest day of humans awaits you now. The solitary place of humans awaits you now. The unstoppable flood-wave awaits you now . The unequal struggle awaits you now. The unavoidable battle awaits you now. The evil (?) from which there is no escape awaits you now. But you should not go to the underworld with heart knotted in anger. May it be …… before Utu. Let it be unravelled like palm-fibre and peeled (?) like garlic."

154-167. "Go ahead to the place where the Anuna gods, the great gods, sit at the funerary offerings, to the place where the *en* priests lie, to where the *lagar* priests lie, to where the *lumaḫ*priests and the *nindiĝir* priestesses lie, to where the *gudug* priests lie, to where the linen-clad priests lie, to where the *nindiĝir* priestesses lie, to where the …… lie, to the place where your father, your grandfather, your mother, your sisters, your ……, to where your precious friend, your companion, your friend Enkidu, your young comrade, and the governors appointed by the king to the Great City are, to the place where the sergeants of the army lie, to where the captains of the troops lie. …… the Great City Arali ……

1 line fragmentary"

168-172. "From the house of the sisters, the sisters will come to meet you. From the house of ……, …… will come to meet you. Your jewel will come to meet you, your precious one will come to met you. The elders of your city will come to meet you. You should not despair, you should not feel depressed."

173-174. "He …… the Anuna gods. He will be counted a companion of the great gods.

unknown no. of lines missing

"

Segment G

1-5.

5 lines fragmentary

Segment H

1-9.

5 lines fragmentary His architect (?) designed his tomb like ……. His god Enki showed him where the solution of the dream lies by ……. No one but the …… of the king could solve the vision.

10-32. The lord imposed a levy on his city. The herald made the horn signal sound in all the lands: "Unug, arise! Open up the Euphrates! Kulaba, arise! Divert the waters of the Euphrates!" Unug'slevy was a flood, Kulaba's levy was a clouded sky. Meanwhile not even the first month {had passed} {(*1 ms. has instead:*)

……}, it was not five or 10 days before they had opened up theEuphrates and diverted its high water. Utu looked at its shells with admiration. Then as soon as the water in the bed of the Euphrates had receded, his tomb was built there from stone. Its walls were built from stone. Its door leaves were installed in the sockets (?) of the entrance. Its bolt and thresholds were hard stone. Its door-pivots were hard stone. They installed its gold beams. Heavy blocks of stone were moved to ……. …… {was completely covered with a thick layer of} {(*1 ms. has instead:*) was completely covered (?) with} dark soil. …… for future days.
1 line fragmentary …… who are searching for it should not find its precinct (?). He set up a solid house in the middle of Unug.

33-41. His beloved wife, his beloved children, his beloved favourite and junior wife,
7 lines fragmentary
unknown no. of lines missing

Segment I

1-7. …… Gilgameš ……
3 lines fragmentary …… entered, …… its entrance. …… opened up the Euphrates, …… its water.
1 line fragmentary

8-10. Then the young lord, Lord Gilgameš,
2 lines fragmentary
unknown no. of lines missing

Segment J

1-11.
2 lines fragmentary …… Gilgameš ……
8 lines fragmentary
unknown no. of lines missing

Segment K

1-2. …… to the city ……. …… smeared with dust …….

3-12. …… Lord Gilgameš despaired and felt depressed. For all the people, whoever they may be, funerary statues are made for future days, and set aside in the temples of the gods. Their names, once uttered, do not sink into oblivion. Aruru, the older sister of Enlil, provides them with offspring for that purpose (?). Their statues are made for future days and they are mentioned in the Land. Ereškigala, mother of Ninazu, it is sweet to praise you!

(Gilgamesh the ensi of Uruk about 2700 BCE)

Nergal isn't mentioned at all though he was one of the oldest Sumerian deities. Here Ereshkigal is first to accept the funerary offerings, and next to her is Namtar etc.

Anyway, according to my magical understanding Nergal is a worthy counterpart to Ereshkigal in KUR and they have a strange play in respect to the mortal humanity of which I'm not in the proper mood to speak right now but for the Assyrian notion of the netherworld I would say: "As called, so responsed"

R - Hi Sath — I was meditating on this problem of identities this evening. Here's a theory, tell me your thoughts when you have time: in Sumer and other IE countries, Ereshikigal/Irkalla is the original goddess of KUR/chthonic realm. The king figure is a later-comer, either a god (Nergal, Hades), or a primordial (mortal) hero (Yama, Yima, Donn, etc). This may correspond to the idea of Baphomet being the mother-and-bride of Satan, in Naos terminology, in that she predates him, yet he becomes her consort and co-ruler. In other words, whether we call it Hel or Irkalla, the acausal KUR

is the place of the dark queen, and the king comes later on. Not sure what this means, or if it is significant. As I write this, I'm aware that even in most languages I know, the word for the underworld is feminine. Curious.

The other common feature to the Underworld in comparative myth is that a journey there is transformative, for whoever dares to go there. Again, I'm thinking in terms of multiple mythos, but Gilgamesh, Hercules, and Orpheus enter and escape with sacred knowledge, though they are really transformed into gods eventually (right?). Likewise, the journey to the otherworld comes with the warnings (like don't eat the dead food, or sit in the dead chairs, or be seduced by the death goddess). To transgress these laws means to become part of that realm.

Just a short reflection. Thanks for sharing your thoughts and the other links. If you get a chance, read the article 'Lord of the Dead' in the Black Library — it's completely IE, but good for comparison sake. Looking forward to hearing whatever else you're thinking but not writing (yet). - R

Rex - I agree with everything you say about the Queen of the Great Below were she was known as Hell, or as any other name by the different peoples – She was not by accident called ironically the Queen of All Peoples being the only safe thing in the human life and in the organic life in general – lady DEATH. Of course, she is female being the secret womb where everything returns. She is Mother Gravity Herself one resists throughout one's life-span but it's She who at last has the upper hand – after all, couldn't all our physical existence be reduced to a resistance against the gravitation? Quite a physical fact indeed. So She is the numinous force behind the gravitation which keeps great mysteries indeed.

On the other hand, I haven't betrayed my IE genetic inheritance – I did know Her first under Her Thracian name of Zerintia, or Zemela the goddes of the Netherworld who used to give birth to the sun-god each dawn and received him back at the evening dusk, and it was there in Her domains in my native land where I first felt Her presence, but the Thracians had no writing, so everything said about their culture was what the Hellenes and Romans had written, and it was unsatisfactory to me until I went after the wandering Dionysos who had travelled all over the ancient world and thus I discovered in a quite subjective way his Sumerian correspondence in the the Lord of the True Tree – the serpent god Ningishzidda the grand son of Ereshkigal who is both a guardian of the Interior of Heaven and a throne-bearer of Netherworld.

The Thracian Zemela underlies the Slavic words for earth: "zemlja", "zemja". Later the Slavs adopted much of the Thracian culture. The Thracian for dragon was ZUM which underlies the Slavic for serpent/dragon – "zmej" and for snake – "zmija", or "zmeja". For me it's the sun-god who enters the underworld of Zemela as Zum, the serpent, in the same way as the god of the dawn Ningishzida enters the domain of his grand-mother Ereshkigal. Some scholars connect Ningishzida and Nergal as different aspects of the sun-god Utu, Nergal being both the murderous heat of the sun in the summer and Utu when in KUR, the night sun. Both Utu and Nergal bear the epithet "ushumgal" (dragon) but both Ningishzida and his father the serpent god Ninazu (the son of Ereshkigal) – the most ancient archetype of Aesclepius the medicine god, share the nature of a very special dragon called "mush-hush", of which later the Babylonian Marduk make his own domestic pet.

http://madamepickwickartblog.com/wp-content/uploads/2010/03/dragon2.jpg

http://www.lipanhousechurch.org/ISAIAH/marduk_html_61badbf2.jpg

Ningishzida is also the sacred horned viper and his anthropomorphic image is as a bearded man wearing the horned tiara of the Anunna gods with two stylized horned vipers emerging from his shoulders.

http://www.babylon-rising.com/ningishzida.html

Fig. 30. 'Ninĝišzida, who brings together giant snakes and dragons!'—Gudea is led by his personal god Ninĝišzida on a fragmentary stone stela from Ĝirsu

Ningishzida journey to the netherworld, Inanna's descent, Dumuzi and Geshtinanna descents, Enlil's exile, Enki's adventures in KUR of which we know little except that he was the second after Ereshkigal who descended there because of the damaged text etc. were all initiatory journeys.

Yes, do agree with Mehmet-Ali-Atac's article about the Assyrian underworld.

Also, I can make a parallel between the Hellenic Odyseus' journey and that of Gilgamesh – both being inititatory journeys. Most of the Indo-Europeans, however, seem to lack the concept of Abzu, the mysterious Abyss which is reached by a secret well on the bottom of the Netherworld where Nudimud the ancient creator known to Sumerians as Enki, Lord of the Earth sleeps and dreams all of us. True, the Hittites had a concept of it being most close to the Sumerian source. The Norse also had a concept of the secret well of Urd (Wyrd). Seems that the Thracians also had some concept of it because I've been nourished since my childhood with fairy tales from my native folklore about the heroes who descended to the Lower Land in search for the secret well of living water. The living water brought immortality, wisdom, and healed any traumas and illnesses. A few heroes managed to reach that secret well, and still fewer of them returned.

Moreover, it was on the territory of my native land that an ancient Bronze Age tholos temple with an underground staircase leading to a chamber with a well directly under the outlet of the tholos vault was excavated. The Thracians didn't made such things – the earliest information about the Thracians is from the 7th – 6th centuries BCE while this temple is dated about 1300 BCE. First there was a Mesopotamian hypothesis, then I supposed a Hittite influence, and at last it came out to be Mediterranean – a Nuragic kind of temple-well of which there are many in the island of Sardinia but how could be such a temple in the centre of the Balkan KUR.KUR.RA ?

Well the IE Thracians weren't the indigenous people of the Balkans. Anca and Noc may agree, or may not agree with me that we may share commomn ancestry since all the territory from the Aegean Sea to the Baltic Sea was populated by Thracian peoples were they Phrygians (Brygians while being on the Balkans), Satrais, Besi, Odrysians, Edons, Triballis, Getai, Dacians etc. about 200 peoples and as Herodotus wrote, after the Indian people the Thracian people were the most numberous in the world but they never got united and often were in war with each other being extreme individualists (their divine kings). In fact in the prologue of the Norse Prose Edda, it's clearly said that the Aesir came to Scandinavia from Thrudheim – Thrace. Thor and Odhin were from Troyan origin, the Troyans being also of the older branches of that vast family. Moreover, "I", "self" in Thracian was "as", or "az" , so even the name of Assia which was first the name of Assia MInor only which was populated by Phrygians is in close connecton with this most important Thracian word.

http://www.osterholm.info/thracian.html

Thracians: Ancestors of the Swedes

The origins of the Thracians, and thus the Swedes, can be traced back to secular *and* biblical history. Chapters 9 and 10 of Genesis describe how the nations developed from Noah's three sons, Shem, Ham, and Japheth. Recorded history continually verifies the biblical account of the spread of nations.

> The Genesis account, as a historical document, is fully corroborated by an overwhelming richness of documentary and other historical evidence so vast that it is unique in recorded history. No other manuscript enjoys such a wealth of detailed corroboration from such a wide-ranging variety of sources. The Indo-European peoples were all too aware of their historic and ethnic descent from the line of Japheth, Noah's 3rd son. These peoples, through carefully preserved records, could trace their lineage and race back to the time of Babel and the dispersal of the nations from the plain of Shinar. Noah's flood is generally agreed to have occurred about 2350 BC, and from here we find the beginnings of nations and empires (Egypt, Persia, Greek, etc). The evidence is striking from those early post-Flood nations of the Mesopotamian valley, who had direct contact with one another, and who preserved in written records those names that are explicitly mentioned in the Genesis record.
>
> The records that have come down to us lend their weight to the already vast body of documentary evidence that can only convince us that the Genesis record is a true and faithful historical account of the early history of mankind. What is remarkable about these records is that they mostly come from ancient historians and writers of various nationalities who had not the least intention, either consciously or otherwise, of lending support to the Genesis record. Most of them were nurtured within pagan systems that were openly antagonistic to the knowledge of God, and who had labored over many centuries to darken, if not totally erase that knowledge altogether. Their verification is therefore all the more valuable.

Japheth is considered the father of Indo-European people groups (several royal European genealogies confirm this). Japheth's 7th son, Tiras, was the progenitor of the Tiracians. Historians note they probably first settled in the area of Asia Minor (present day Turkey) about 1900 BC. The transfer of words through nations and languages is prevalent in every people group. Merenptah of Egypt, who reigned during the 13th century BC, provides us with what is so far our earliest reference to the people of Tiras, recording their name as the Tursha (or Tarusha), and referring to them as invaders from the north. Herodotus (425 BC Greek historian) wrote: "The Thracian people are the most numerous of the world; the Thracians have several names, according to their specific regions, but their habits are more or less the same...and only their chronic disunity prevented them from being the most powerful of all nations."

History attests that they were indeed a most savage race, given over to a perpetual state of "tipsy excess", more likely to be in battle than laying in their beds. They are also described as a "ruddy and blue-eyed, people", fighting with their own tribal factions. In the 3rd century BC, the Thracians were noted as having numerous tribes that rarely united, most having their own kings. Thracian dress was well known. Several descriptions were given, including illustrations on Greek vase paintings. Basic dress was tunic, cloak, cap and boots. Thracian warriors carried a shield and spears, plus a small sword (dagger) as a secondary weapon. Their mode of dress and armaments continued with their descendents, the Vikings, though modified. Thracians are mentioned by many rulers in the region they lived. After the Greek victory over the Persians (449 BC), the Persian king Xerxes (486-465 BC) established for himself a large army among whose soldiers Herodotus mentions Thracians from northwest Asia Minor, who are described as follows:

> *"The Thracians joined the expedition wearing fox caps, wearing long coats under their vivid colored capes. Their calf-high footwear was made of deerskin. They were equipped with spears, light shields and small daggers."*

Josephus (1st century AD Jewish & Roman historian) identifies them as the tribes who were known to the Romans as Thirasians, and to the Greeks as Thracians, whom they feared as marauding pirates. Dio Cassius, Roman historian in the 2nd century AD, wrote "let us not forget that a Trajan was a true-born Thracian."

Tiras himself was worshipped by his descendants as Thuras (Thor), the god of war. The river Athyras was also named after him, and the ancient city of Troas (Troi, Troy - the Trajans or Trojans) perpetuates his name, as also does the Taunrus mountain range. Thracian lands stretched from southwestern Europe to Asia Minor, a vast area historically known as Thracia. The historical Thracian genealogical tree counts over 200 tribes which had several names, according to their specific regions. Some of their tribal names were Trajans, Etruscans, Dacians, Luwians, Ramantes, Pelasgians, Besins, Odrisi, Serdoi,

Maidoi and Dentheletoi. The Trajans (Trojans) founded the city of Troy which existed approximately 2400 years (about 1900 BC to 500 AD), which was destroyed and rebuilt several times. Thousands of Trojan warriors left the city of Troy during the 11th century BC. They came north and captured land along the banks of the river Don (southwestern Russia), a major trade route. The locals named the Trojan conquerors the "Aes," meaning "Iron People," for their superior weaponry. The tribes of Trojan Aes would eventually move north, settling in present-day Scandinavia. The Aes or Aesar (plural), subsequently became known as the Svear, and then Swedes. Historians refer to the Aes people as "Thraco-Cimmerians" due to their Trojan ancestry. Other tribes of Thracians remained a culture in Asia Minor and southern Europe until the 5th century AD. Many present-day Bulgarians claim to be direct descendants of ancient Thracians (different from the Slavs who arrived that region in the 6th century AD).

The name Tiras perpetuated through different languages, as in this list of names from Noah to the present-day Swedes.

1. Noah
2. Japheth
3. Tiras
4. Tarusha
5. Thirasian
6. Thracian
7. Troi
8. Trojan
9. Aes
10. Aesar
11. Svear
12. Svenonian
13. Sverige
14. Swede

<----------4,000+ years---------->

Japheth's first born son was Gomer. Gomer is perpetuated through the names of Gamir, Gimmer, Gomeria, Gotarna and Goth. The tribes of Gomer are mentioned by the Jews in the 7th century BC as the tribes that dwelt in the "uppermost parts of the north". The Assyrians in the 7th century referred to them as the Gimirraya. Other names used throughout history include *Gimmerai, Crimea, Chomari, Cimmer, Cimmerian.* Cimmerians populated areas of the north of the Caucasus & Black Sea in southern Russia. Linguistically they are usually regarded as Thracian, which suggests a close relationship. "Thraco-Cimmerian" remains of the 8th-7th century BC found in the southwestern Ukraine and in central Europe are associated with the Aes people.

(I don’t like the Biblical references of this article but I find it not so far from the truth. The author is just ignorant of what the word “aes”, “as”, or az means in Thracian.)

Well who were then the Vanes whom the Aesir came to make war with. The indigenous divine kings and queens of Scandinavia? Who were the Pelasgians? Some regard them as part of the Thracians, and some regard them as the indigenous people of the Balkans. Anyway it seems that there was some indigenous people of Europe who were of magical culture the IE invaders gradually destroyed by theiir growing warrior rationality. Perhaps the IE came in consequent waves in the same way as the

Semites came in Mesopotamia. The first waves might have made good and interesting genetic and cultural mixtures with indigenous European culture but each next wave should have been more and more barbarous and warrior pragmatical.

If the Tartarian slates of which Noc speaks are really written in proto-Sumerian, that would mean that these people should have been of the similar ethnic origin as the pre-Sumerian Ubaids. A mystery of mysteries indeed!

AN - @ RA
I will send you an e-mail as soon as I can with two PDF books which may be of use for our study regarding the Sumerian language and culture. One is a Sumerian lexicon by John Halloran and the other one is an English-Sumerian dictionary which contains several hundred entries.

@ Rex
Regarding my experiences in the XXXX forest, there are still a few things that even now, after 5 years, I can't fully explain. There could be a link to what we are currently referring to as THEM. If you are interested, I can send you an e-mail describing what happened that night (just send me your e-mail if you wish). I won't post it here mainly because I don't think it is relevant to the studies regarding the culture of Sumer (so these experiences can't really fit into Sumer X). Another reason why I don't post them here is because all these experiences are strictly personal, and they may not be of interest to other members. Anyway, that area attracted the attention of several scientists – so it shortly became studded with vans with radars on top of them.

@ Sath
Regarding the Tartarian tablets, there is currently a denigration campaign aimed at all the scholars who affirm that the tablets are indeed the oldest form of writing in the world – (it belongs to the Vinca civilization, one of the oldest-known European civilizations).
When the tablets were discovered, the archeologists also discovered 26 clay and stone ornaments (it is assumed that they were worn by a priestess or a shaman-woman).
The symbols are similar to those found in writings discovered at Djemer-Nasr in Sumer. It is believed the language that the tablets are written in is a sort of proto-sumerian.
So, these tablets describe 6 totems which resemble the same totems found in the Djemer-Nasr documents. Thus, the proto-sumerian text reads "NUN.KA.S.UGULA.PL.IDIM.KARA.I." – something about a god Saue who got incinerated after a certain ritual (according to a approximate Sumerian translation). Saue is considered as the equivalent to the god Usmu in Sumeria (their names are represented almost the same).
Tartaria city is very near to the city that I used to live in. I remember a summer, after I graduated, our University organized a summer camp on IT matters – and there were various scholars invited to propose projects. There was a guy who reminded us that the Tartaria tablets contain many symbols that are currently unknown to historians – even though they know Sumerian, we are talking about a proto-sumerian language. The project that he proposed to us was to create a database and store there a lot of Sumerian symbols using form-detection, and then see if there is any resemblance. The project was rejected because we concluded that you can't just store a bunch of symbols and expect a coherent translation. - AN

+O+ @ Rex – hey man – you speak 10 languages. Some years ago I set about learning Russian but other things came along and I abandoned it. One of the things that has always chagrined me is the sheer number of people I meet who apologise for their 'poor' english, explaining that it is not their native language. I always say to them – your english is far better than my command of your language – if anything I should apologise for not speaking a second language! I was really enjoying learning

Russian – and chose it because its supposed to be hard to learn – and was doing quite well – I still have all the materials and may just pick it up again.

There are also a great many books I cannot have access to due to my language limitations and I think is something that I should do something about – i.e. make learning languages some sort of side-project of THEM's in order that in future incarnations, or even during this one, our inititates are far more readily equipped to access a fuller database of materials rather than be restricted by their cultural mores to just those in English – which, lets face, it, lose much in translation – aren't always the best language to intercept meaning from – and don't have much interest in sharing many amazing ideas from other cultures. The language barrier is quite pronounced and I feel it would be better if I could converse with many people in their own tongue not only as a sign of respect, but a sign of mastery and reach.

Do you have any information you can give me on ways to approach learning new languages, or any references I can look at, short-cuts if you will that relate any universal sort of code or patterns to language that will enable me to pick them up a little bit faster – which is what I need – as I already have time devoted to many things besides – including external family.

Sath speaks more than one language, so do Anca and Noc, and you, and I think Nox spoke german, Solange speaks another language too as well as all of you speaking English – I feel somewhat… lesser for it and would like to make the effort to meet people on their own terms as well as encourage a breakdown over time of the restrictions of English which- – incidentally – is a highly important key of rigidity – that keeps the Magi power structure intact. I would greatly appreciate any help you can offer. +O+

R - @ RA: Language learning is a great way to break memetic chains, especially since a new language is really a new system of thinking. The good news is that each one is easier than the one before.

So, the first decision to make is whether or not it should be living or dead. Do you want to speak to people, or read old books? Some languages have been frozen for 1000 years, like Persian or Norse or Arabic, if you want to do both.

In terms of short-cuts, one way to make things easier is to pick a language that is from the same language family. Example, English is closely related to German, Dutch, and Swedish, so you could learn any of them with greater efficiency than Russian. Likewise, 70% of English vocabulary is drawn from French, so French would be easier to learn as well.

That said, you can also look at language extended family, and know that English is an indo-european (aryan) language, and Russian is indo-european, so you will learn Russian easier than Chinese or Arabic. That said, Russian is a hard language, so I'd personally not recommend Russian No offence to anyone here who knows it, it's a great language otherwise.

I like the series of books called 'Teach Yourself X', which I used to study Persian and Sanskrit with great efficiency.

It can also help to pick a language that is used in your environment. I know students from my hometown who learned Chinese because it was useful for shopping in the markets near the university. Again, it depends if you want to learn to read, or speak or both.

I hope this helps, feel free to ask any questions, and I'll try to give specific answers. - R

+O+ I have attempted to paste the entire ETSCL signlist from here:http://etcsl.orinst.ox.ac.uk/edition2/signlist.php – into SumerB. Re: 2012: I like the idea of including Mesoamerican into our studies – I had in fact desired to go as far back as possible [This Tartarian business is extremely interesting by the way!] and work my way forward – and had not envisaged us as staying in the Sumer Culture specifically but branching out to research within the total spectrum of cultures for our Answers. +O+

R - RA: just a note to say I support the study and inclusion of other mythoi, as Sumer is a wonderful tool, but is one lens among many (in my humble opinion). - R

Yet the ETCSL sign list as well as that of the archaic signs are exceptionally valuable, so it's worthwhile the effort of having them.

As for the Mesoamerican culture as well as any other than Sumerian cultures supposed to have had to do with THEM I would encourage any serious scholar-like research but me myself have chosen the Sumerian study for the time being since I'm convinced that it could give me a master key to the other ones provided I get the necessary insight.

***** Sumerian Mythology: A Spiritual and Literary Achievement in the Third Millenium BC *****

GREAT! Yet I would like to warn that one should be cautious with this author despite of being regarded as the "father of Sumerology". I suspect him of deliberate speculation with certain myths.

I've read an interview with him in which he made an analogy between Sumerians/Semites relationship and Germans/Jews relationship prior to the two World Wars. He said the Sumerians were inventive and methodical but lacked imagination, so it was thanksgiving to the living imagination of the Semites who made sense of their dry concepts, systematized them and led them to completion. The same role was played by the Jews in respect to the Germans prior the the World Wars.

I've already mentioned in Sumer Black about Kramer's translation of the "Incantation of Nudimud" in

"Enmerkar and the lord of Aratta"

http://etcsl.orinst.ox.ac.uk/cgi-bin/etc....823.p1#t1823.p1

where he distorted the meaning of the text to fit the Biblical story about the confusion of the languages (lines 134-155.)

Another, Kramer's speculation is his interpretation of the prologue to the text

"Gilgameš, Enkidu and the nether world"

http://etcsl.orinst.ox.ac.uk/cgi-bin/etc....814.p1#t1814.p1

where he tries to convince us that the poor Ereshkigal was given as a sacrifice to the monster KUR and the hero Enki descended after her to kill the monster and save Ereshkigal…

So be careful with Samuel Noah Kramer (as with any other of his ethnicity) despite of his claim that Inanna was his "lamma" (the personal deity in Sumerian).

+O+ It can kept being called SumerB if you have grown accustomed but in the interest of authenticity and not slipping into bad habits I have changed the title to Ki/En/Gi/r BLACK [KB] to help get into the spirit of things. I'll upload the revised version to the BL +O+

+O+ KB in the BL. 190 pages, images, pasted verse where relevant, cuneiform additions and up to date conversation – apologies for the replacement coming so soon after you all just downloaded it but this is a far superior version – I guess the next one should be made available around the 12th of Nov so we don't spend too much time downloading new editions. +O+

R @ Sath -- agreed that the replies are all snarled up. Hope you're able to read this one.

I didn't realize that Ushumgal means 'dragon'. This is very, very important. In my article on the Dark Gods, you'll note that the dragon or serpent comes up in Hittite, Sanskrit, and Norse myth as the primordial uncreated being.

Sanskrit is perhaps very good to look at, given its antiquity. In the*Rig-Veda*, even before the world is created, there is the dragon-asura Vritra, and his mother Danu. See for examplehttp://en.wikipedia.org/wiki/Vritraand alsohttp://en.wikipedia.org/wiki/Danu_(Asura). Of course, the Asura (dark gods) of India are the Aesir of the Norse, and the Aes Sidh of the Celts. When Indra confronts Vritra and kills him, Vritra falls into the Abyss - or actually falls and *becomes* the Abyss.

This parallels with KUR, who is (according to Kramer 110-112) is the origin of the Tiamat myth, and a dragon who is slain and becomes the underworld. Then we have the later gods (as you've shown) who dwell there being referred to as Dragons also. This cannot be accidental, surely. Of course, Hittite and Sanskrit texts make it clear that the dragon-god is a shape-changer anyways, and so we don't expect them to be monstrous at all times. Rather, I think the term 'dragon' should be understood as a marker of primordial nature, of being one of the first to emerge from the chaos.

The Thracian material is fascinating, though it's important to note that the Romans and Irish also claimed to come from Troy -- very likely an impossibility, and really more an attempt to claim civilized origins in the face of the Greeks. That said, I do believe in Thracian cultural connections to the other IE tribes, and likewise to the Scythians. Note that the Scythians, like the Thracians, revered the dragon as a symbol of strength. Your mention of the god-hero with the two snakes growing from the shoulders is a parallel to Iranian Zahhak, the human-become-dragon king in the Iranian epic tradition.

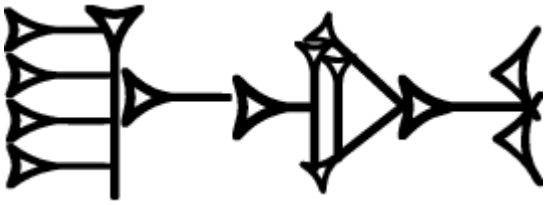
I'd suggested to RA earlier - is it possible that the Dark Gods, or some of them, are ancient dead from these ur-cultures (or even older)? It might explain our ancestral connection to them, in the sense that they are not only memories, but perhaps some of the first adepts to have crossed the threshhold? - R

http://www.prehistory.it/ftp/arta_populara01.htm
+O+ This is an interesting account of the Tartarian Tablets found. +O+

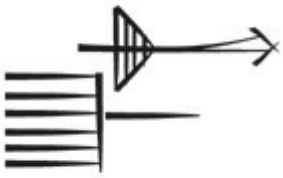
Thanks for posting it, RA. I knew the round one and would like to see more images.
Noc, would you find and post some image of the signs of the transliterated text which is supposed to be in proto-Sumerian you sent in a previous post?

Rex, (and all)

ušumgalis written so in neo-Sumerian (Ur III Empire - about 2100 -2000 BCE) thus:



Its archaic form (3300 – 3000 BCE) being USZUMGAL :



ušum

means poisonous snake but alsofirst and foremost; noble;

Its archaic (3300 - 3000 BCE) form is BUR2:

Thus ušumgal is a great snake, serpent, noble dragon.

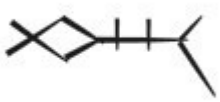
gal

is great

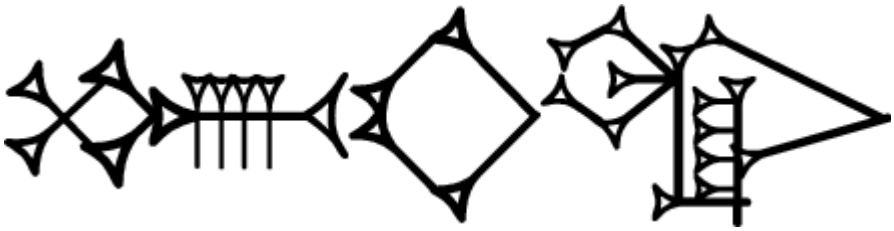
as**GAL**being written before**ušum**
so the names of the signs read GAL.BUR2

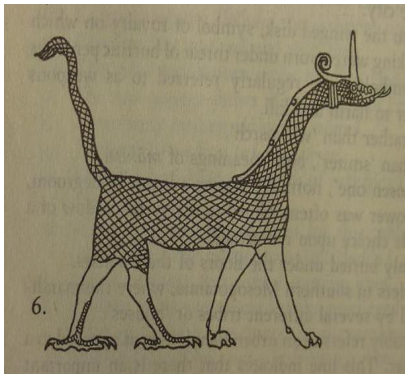
Otherwise the common Sumerian word for snake is**muš**:

Its archaic form being:



The dragon**muš-huš**is written that way in neoSumrerian:





huš

is furious, so**muš-huš**is furious, fierce snake. There are other Sumerian words for dragons, serpents and snakes (seems they distinguished many) of which I will give examples later.

+O+ Hi Sath - no problem re: Tartarian.

Interesting how the earlier signs are less detailed - and then later on they became more elaborate, the scribes adding the triangle-ends to the sticks. Seems like more work to draw/scribe - but I suppose as their number of signs needed grew they needed less ambiguous signs... and I'm sure they needed to be accurate if, as I understand it, only the priestly caste knew how to write, not just for religion, but also for matters of law. the additional triangles would make it harder to mistake one chicken scratching for another.

- that word for Dragon is quite beautiful - it would make a wonderful tattoo. +O+

R-Beautiful images, thanks so much for posting them. They would make great tattoos.

It's interesting how the word dragon is composed - it is similar to the IE family. In Calvery Watkin's masterwork "How to Kill a Dragon", he charts the dragon myth in Hittite, Sanskrit, Norse, Celtic, all of the branches of the family. I'll upload it, though it's huge. Anyways, the word for dragon is originally*ahi*(poisonous snake), though it combines with other epithets to form longer names, so*azhi dahaka*is the roaring serpent,*ahi vrtra*is the dragon Vritra,*ahi budhyna*is the horned dragon, and plan *ahi becomes *asp in English, and*azhdeha*in Persian for dragon.

Now I wonder what the Hittite gylph for dragon is. I hardly know any Hittite, and certainly not the glyph, but I will check. - R

I don't think the archaic signs are less detailed - if you try writing by stylo on clay you will see how easier is to write in neo-Sumerian cuneiform signs rather than in archaic signs The Akkadian cuneiform writing and its Babylonian and Assyrian variants are still more easier than the neo-Sumerian one. The Akkadians first used Sumerian cuneiform signs to write in Akkadian but later during the Babylonian period the Semitic scribes made them simpler and simpler.

Rex, I think it has a direct connection with the Old Babylonian**ah6 (uh2)**which meanspoison(also a paste; phlegm, mucus, sputum; foam, scum; saliva, spittle) written by the Sumerogram UD.KUŠU2

I will later see for the Hittite word. The Hittite cuneiform signs are as simpler as the Babylonian and Assyrian ones.

R-I think it's*ank*from Proto-Indo-European*$h_2$eng(w)eh_2*, and since PIE and babylonian are both

Nostratic languages, the root is probably common.

In other words, the dragon/serpent is a poisonous creature.

Good to note that the myth of the dragon being fire-breathing comes later in the medieval period. The original dragon myths only have the thing being poisonous, so this makes a certain amount of sense.

Now how this can be applied to the dark gods is another question.-R

To further analyse the Sumerogram UD.KUŠU2 which reads**ah6**poison in Old Babylonian:

UD (U4)

reads as the name of the Sumerian sun-god Utu when written with the determinative for god (the eight-rayed star), it means also sun, daylight; heat; a fever; summer, storm etc.

It's archaic form was

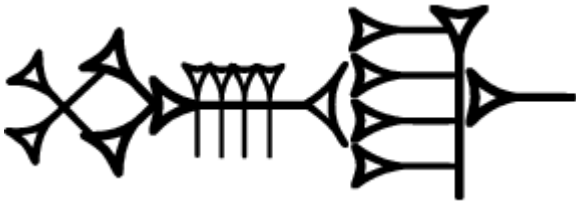
and it's to be seen vertically (as is the case with all the archaic signs) to represent the sun rising/setting between twin peaks - an aeonic symbol indeed but later about it; in this case I feel it's to be taken as fever and heat, something hot to the touch, in the sense of pricking, stinging.

Now KUŠU2 reads kušu2 again and is the Sumerian for some creature, crab or a snapping turtle

and some interesting of its several archaic forms are

So we have something living and hot to the touch behind that OB word for the poison**ah6**

Other Sumerian words for serpent/dragon are**muš-gal**



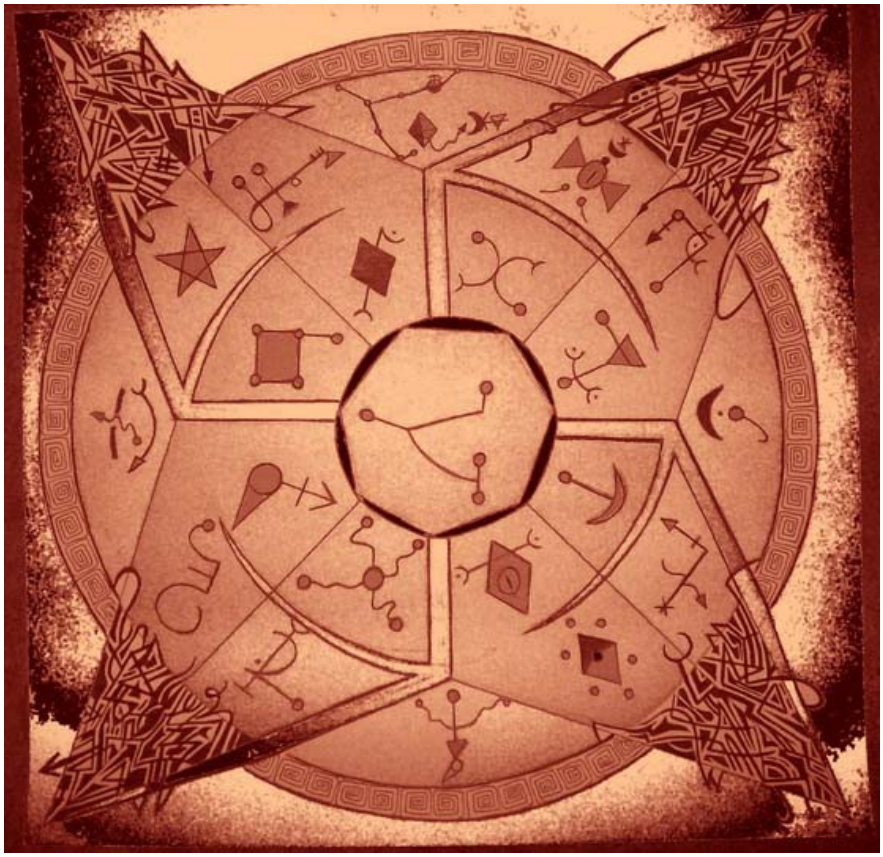
muš-mah(**mah**meaning magnificient)

muš-ĝiri2as**ĝiri2**means sword, dagger

I wil later give some textual examples with Ningishzida, Nergal, Utu, Nanna and other Anunna gods as bearing serpent epithets which could be used as incantations.

+O+ The fourth image down in your post Sath - introduces an element of depiction I've noted before - namely the oval and the black spot. This glyph resembles that of Nemicu - and if you look at Nemicu which is an oval with triangular wings - you can also note that above the oval there is a star resting between the points of a crescent moon. This could be a stylized depiction of the sun rising between the two hills you mentioned earlier. I in fact wrote a lot of details down from the PDF Goddess and the Warrior which contains many interesting details as concerns the glyphs of the Dark Gods used in Naos.

Here is a Wheel with all the Dark God Sigils for ease of reference, or keep an open book of Naos/Crux beside you if you need the names.+O+



+O+ I went looking for what I wrote, and for once, I found it.

Brief Notes on the Depiction of Baphomet and the Sinister Tradition:
By the Temple of THEM.

According to the images from the "Goddess and the Warrior" by Nanno Marinatos – ancient depictions of the Naked Goddess show such Goddesses standing. Lotus flowers were held to signify sexual potency whilst animals, such as lions, griffins, or goats were usually held in their hands or restrained with ease to signify the Goddesses aspects of power over nature and their association with being dangerous.

"Mistress of Earth", is probably a filter from the "Mistress of Animals".
Hazel is probably a filter from the Lotus.
The Eagle is probably a filter from the Lion or Griffin [but see Circe. Pg 40.]

However – Baphomet is said to be seated. Ancient depictions of the Naked Goddesses from as early as 2BC do not seem to correlate with the seated depiction of such figures and Nanno makes mention of such figures only as late as the 7th C. [pg.77.]

Rulers, Leaders, and the Powerful tend to be shown seated – perhaps in some degree, because they generally served as figureheads to be venerated not actually required to do much of the mobile work needed to sustain their kingdoms, dynasties, empires. But female goddesses were shown standing, either on the ground or on the backs of powerful animals they had subdued with their sexuality or lying down,

One suggestion is that the sexuality of the Sinister Feminine is – because of its pronounced Satanic attributes – depicted seated rather than standing because of the Ruling Status that arises from Mastery over Sexuality. Thus she is not an object worshipped by Men - but in possession of her powers and equal to a Ruler. To produce an image of Baphomet [or the Naked Goddess]

seated might be theorized to have been –heretical- [and a motive for its Satanic adoption] in Ancient times since to be shown seated as a Ruler she would not have been an object controlled by Men, placed on a pedestal by Men who allowed her to have some permitted power over them for their own titillation but a Goddess who demanded respect, worship and veneration because of her Own Power. [Qv.Anat] This suggestion fits well with recent documents on NineAngles.Wordpress regarding the nature of the Sinister Feminine and the problems with male-depicted women, feminism and wiccan paganism.

Further in, on pg. 55, the mythical depiction of Gorgo is dealt with, in which bent knees or 'knielauf' are said to be the sign of a pursuer – further the reference to fangs a sign of a predator. Such is indeed the nature of the Sinister Feminine in the recent stories of the Order.

[---Advent of Masks in Ancient depictions?]

Perhaps this control over Lions came to be filtered down into a hybrid meaning of control as consciousness changed as Gods and Goddesses gradually ceased to be solely external entities/powers. Where as once she was depicted separate from her subdued lions - did she become increasingly integrated with these symbols until she became cat-headed as per Bastet; represented as a hybrid symbol of both attributes of Goddess and Power over Animals via the splicing of animal attributes with the actual human figure leading to the adoption by cultures [Qv. Egypt] with masks, skins and monsters? One thinks immediately of the correlation between Goddesses holding snakes to indicate a magical nature – and Medusa, whose hair was a writhing mass of serpents.

Also of interest – the Oa29 notes and images regarding Baphomet by Hammer-Purgstall mention/show an 'X' or cross shape on the chest of the figure – which was thought to be a reference to the Pleiades, and the Chains held by the same figures which were thought to be symbolic of union or restraint – must be given further thought. One of the figures related to the Egyptian Naked Goddess [pg.25 fig.1:28 Qu-Du-Shu] is interestingly enough also crossed on the chest in such a manner. It is feasible that Hammer-Purgstall was copying from sources that contained a preserved representation of this Egyptian motif. And feasible that the 'chains' which are shown broken [see pg.22 fig.1:25] are a corruption of an Older depiction of the Goddess lifting her Skirt [pg.14 fig.1:9, 1:10, and 1.11]. The break in the skirt may have come about from a cross-over of the Goddess holding Lotus/Animals in her hands, and the lifting of the Skirt being confused or stylized. Or, the figure may be holding artistic distortions of what were originally meant to be, snakes.

[One now understands why comments made some years ago re: the actual ability of holding and charming snakes is of extraordinary significance regarding the skill [and magical prowess] held by one of the Sorceresses of THEM.]

[Note – The Sun symbol depicted as a ball, asterisk, cross, star cradled underneath by a crescent moon [as a ball in a cup] is prevalent through many early Ancient motifs. Part of the symbol of Nemicu, then – becomes clearer.]

Page 40 mentions that the depiction of the Naked Goddess eventually disappeared in Art – and one of THEM mentions that Anat, for example, was according to lore, subjugated by an act of Sodomy. Though, from what can be ascertained – it is doubtful that this disappearance of her depiction represented a rise of the masculine patriarchal rule; this seems to have been going on from the start of recorded time.

[Circe may be the Hawk-goddess depicted by Hammer-Purgstall in the 3rd image of Baphomet in Oa29.]

pg 49 has an interesting reference to the relationship between Greek and Near East literature… one notes ONA have recently used strange [at least, unfamiliar] terms sounding Arabic in nature.

Did they trace the Greek ethos back to Near Eastern sources too?

There is an image on page 53, in the wheel fig. 2.14 that is of extreme interest. On the Left side there is a crescent moon cradled on a 'v' shaped dais, itself supported by two entwined 'snakes'. One can see a strong correlation between this symbolism and that of the Initiation symbol given in Naos [and Oa29].

Recognizing the 'filteration' process whereby images are changed from an original source over many, or even hundreds or thousands of years by copying, adoption into another system or mythos, syncretizied or spliced with other customs yet lead toward an understanding of the nature of many symbols origins and meanings despite distortions, re-translations, artistic stylization and even removal from their meaning to be used elsewhere knowingly or in ignorance is of supreme importance in the work of THEM. Such Change can be seen most vividly when comparing ancient and modern iconography of the sun for instance, or the moon – yet they still retain their essential symbolism even after thousands of years. Thus can certain concepts of thought and expression be traced to their brotherhood by the 'geometry' of symbolism.

Suggestion: the snake coiled around the stone in the Lovers Atu VI is an esoteric [occult.hidden] reference to Gorgo and by proxy the Sinister Feminine.
Figure in Death Atu XVIII = Huntress or Artemis?

Pg.87 mentions Greeks borrowing nude depiction from the Near East… is this why Baphomet is naked from the waist up? Half-clothed half-naked – perhaps a compromise by ONA to reflect both traditions?

Pg.105 Nanno mentions the iconographic fusion of the Mistress of Animals with the Huntress.
+O+

R- @RA: you mentioned something very interesting here - the ONA's use of Arabic. I studied Arabic for years (many medievalists do), have a good knowledge of the language, and it's surprisingly close to Babylonian. At any rate, despite the antisemitism of the ONA, ALong certainly uses a lot of Arabic in ONA, like the passwords you mentioned. He planted a trick in that test of "Things an Adept Knows" here:http://www.nineangles.info/O9A_test_yourself.html-- it's not Kitab al-fak, but rather 'Kitab al-aflak", which means "book of the stars".

Also, the grade of Magus in ONA is also called 'Mousa', which is Arabic for Mousa. Likewise, the term "Angle" in Arabic can also mean a sufi (mystic) monastery. So the ONA could be the nine mystic shrines, at least in arabic. This stuff isn't secret per se, but unless you're in the field of near eastern studies, it's not been available to the western public.

My theory is that AL/DM based NAOS partially on the Picatrix (which is in the Black Library), which is itself from the Sabians of Harran, who inherited their heterodox teachings from the Assyrians. Here's one tantalizing example: Nergal is served by the Sebti, a group of seven minor chthonic gods/demons, which are associated with the Peliades. Since Nergal is equated with Mars, I checked the Mars incantations in the Piactrix. Interestingly, there is a strange spell right after the Mars text, called "spell for Old Nash's daughters". Nash is "dragon" in Assyrian, though the Arabic author did not know this and so spells out N-a-sh in Arabic letters. The seven daughters, the text goes on to say, are the Peliades. Now this is not an Arabic idea, or Indian idea, and thus we have evidence that it is a Sumerian belief that is correctly recorded.

So while the sorcery of Sumer is not easy to find in a pure text form, perhaps the Picatrix gives us some idea of what it would have been like, diluted as it would be by the time the Assyrians were practicing it. Perhaps between the Picatrix and Sath's corrections for Sumerian orthodoxy, we can approximate the original sinister sorcery of THEM in Sumer with some correctness. -R

+O+ Rex - you wrote 'Peliades' - maybe no connection here but its close to Pleiades - which one may note are Seven stars, and which are represented in Atu XVII (17) The Star in Naos's Tarot Depictions.

ONA also mentioned Robert Fludd having influenced them in terms of the Septenary - do you have anything in JSTOR by Fludd? +O+

"He planted a trick in that test of "Things an Adept Knows" here:http://www.nineangles.info/O9A_test_yourself.html-- it's not Kitab al-fak, but rather 'Kitab al-aflak", which means "book of the stars"."

+O+ I don't know if this is an actual book per se... I lack the text to quote from, but I have recently understood that Muhammad's teachings from God were supposed to have been considered a sort of Book from the Stars - i.e. both a literal [once translated] and a metaphysical connexion with the divine. AL's sojourn as a muslim may have thence drawn paralells with Islaamic legends to illustrate something equally descriptive of the alchemy as is dealt with in the Septenary Tradition, wherein his book of the stars may be another way of saying the Philosophers Stone. I once informed AL that despite himself - his Reichsfolk, his Numinous Way, his Islaam, his ONA - all said exactly the same thing - just in different wrapping. It seemed to inspire him [not that he ever gives anyone credit - lol] and his writings began to reflect precisely that emphasis on unified divergence. So - there is a definite possibility his Arabic reference ties in with his numinous understanding of the universe and all things in it as a metaphysical connexion, not just a literal one from an actual book.
But all doors are open on this one. +O+

R- @RA: No, you're right, it's Pleiades, I just can't spell tonight.

I will check Fludd...
.... and Robert Fludd turns up about 920 hits on JSTOR. I'm going to need some time to sort them out, but it seems he was some kind of mystic and musician in the 16th century.

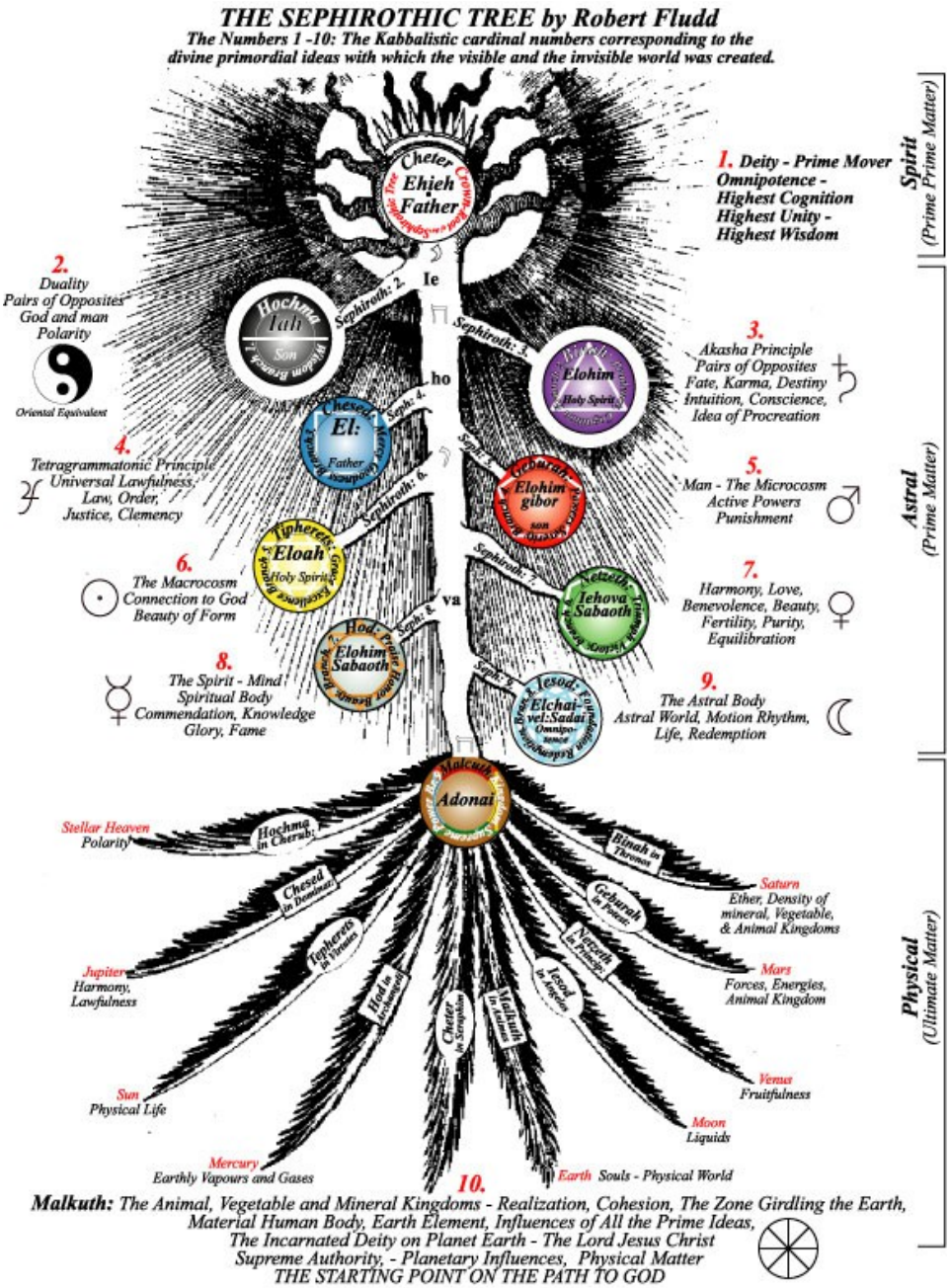
I will break a personal rule and use Wikipedia as a source (something I forbid my students from doing, but I'll be a hypocrite briefly):http://en.wikipedia.org/wiki/Robert_Fludd

So AL claims he got the Septenary system from him? That may help with keyword searching.-R

+O+ Al claims he was influenced by Fludd's works in the restoration of the Septenary... +O+

Wikipedia says:
"Fludd was the first person to discuss the circulation of the blood, and did in fact arrive at the correct conclusion. His conclusion was based on the macrocosm-microcosm analogy, a theory in which all occurrences in the microcosm (man) are influenced by the macrocosm (the heavens). His theory was that the blood must circulate because the heart is like the sun and the blood like the planets [7] and, by this time, it was known that the planets orbit the sun. William Harvey later explained the circulation of blood in more modern and experimental terms, though still referring to the macrocosm-microcosm analogy of Fludd."

+O+ Note that the Sun/Sol is in the central space in the Tree of Wyrd, and that ONA has a heavy focus on macrocosm/microcosm.
Notably, [link below] Fludd also constructed a Sephirotic Tree... +O+
http://spiralupward.com/?p=1389


THE SEPHIROTHIC TREE by Robert Fludd
The Numbers 1 -10: The Kabbalistic cardinal numbers corresponding to the divine primordial ideas with which the visible and the invisible world was created.
Cheter Ehieh Father
1. Deity - Prime Mover Omnipotence - Highest Cognition Highest Unity - Highest Wisdom
Spirit (Prime Prime Matter)
2. Duality Pairs of Opposites God and man Polarity
Oriental Equivalent
Hochma Jah Son
Sephiroth: 2
Ie
Sephiroth: 3
Binah Elohim Holy Spirit
3. Akasha Principle Pairs of Opposites Fate, Karma, Destiny Intuition, Conscience, Idea of Procreation
ho
Chesed El: Father
Sephiroth: 4.
4. Tetragrammatonic Principle Universal Lawfulness Law, Order, Justice, Clemency
Geburah Elohim gibor
5. Man - The Microcosm Active Powers Punishment
Sephiroth: 6
Tiphereth Eloah Holy Spirit
6. The Macrocosm Connection to God Beauty of Form
va
Netzath Jehova Sabaoth
7. Harmony, Love, Benevolence, Beauty, Fertility, Purity, Equilibration
Hod Elohim Sabaoth
8. The Spirit - Mind Spiritual Body Commendation, Knowledge Glory, Fame
Yesod Elchai vel:Sadai
9. The Astral Body Astral World, Motion Rhythm, Life, Redemption
Astral (Prime Matter)
Malcuth Adonai
Stellar Heaven Polarity
Hochma in Cherub
Binah in Thronos
Saturn Ether, Density of mineral, Vegetable, & Animal Kingdoms
Chesed in Dominat.
Geburah in Potest.
Jupiter Harmony, Lawfulness
Tipheret in Virtutes
Netzath in Principat.
Mars Forces, Energies, Animal Kingdom
Hod in Archangeli
Yesod in Angelos
Cheter in Seraphim
Malkuth in Ishim
Venus Fruitfulness
Sun Physical Life
Moon Liquids
Mercury Earthly Vapours and Gases
10.
Earth Souls - Physical World
Physical (Ultimate Matter)
Malkuth: The Animal, Vegetable and Mineral Kingdoms - Realization, Cohesion, The Zone Girdling the Earth, Material Human Body, Earth Element, Influences of All the Prime Ideas, The Incarnated Deity on Planet Earth - The Lord Jesus Christ Supreme Authority, - Planetary Influences, Physical Matter
THE STARTING POINT ON THE PATH TO GOD

Wikipedia says:
"Fludd also produced an influential diagram describing the process of perception used in the study of perception, consciousness and psychology. In this diagram, Fludd wanted to explain the nature of the perceptible world as being classified into the four realms of sensual, imaginable, intellectual and sensible."

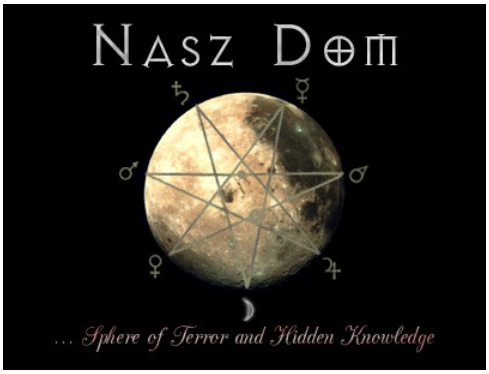
+O+ AL was also influenced by Jung - and Jung makes use of the four sensibilities too - though differently attributed. AL says that Jung is obsessed with the Quaternity [though I've found numerous references by Jung himself where he mentions being wary of any absolutism in frameworks used, and his general air is in fact always tentative] so I think AL is wrong, but it would have been neccessary to find the limits of understanding and then advance them as per the

attributions of a Magus - so we find in the back of Naos references to the psychology of Jung being, incomplete. +O+

+O+ On closer inspection of Fludds tree... We can see that Fludd marked seven of the spheres with Planets. Which - follow exactly the same path in order as the TOW and can even be traced upward in a spiral. Al appears to have also taken the inspiration to mark each sphere with a brief description of its elemental forces from this - and trimmed the lower sphere with the roots, and the top two spheres from the revised diagram. +O+

+O+ I don't know if some of you would remember the early Nasz Dom page which was available for a short time when ONA surfaced in 1998 on the internet. Here is it is below. +O+
NASZ DOM Septenary Tree Image

+O+ Secondly, each sphere had an specific attribution, Luna's is given below. +O+



R -Apologies for the error, I should have said "inspired by" rather than "got from" Fludd and even Fludd is inheriting from earlier traditions, and in my guess, Naos (and other such works) do seem to relate medieval and even ancient traditions. The other text on astrological magic that AL may have studied is this:http://en.wikipedia.org/wiki/Shams_al-Ma'arif

Though it's not in English, but I think he reads Arabic. Again, that's an investigation for another time. -R

+O+ AL says: "My actual reason for first using the term Nine Angles, some time before this

discovery in Arabic texts, to describe the traditional "order" I had inherited from my Lady Master, was essentially to do with my other research – since my late teenage years - into tensorial mathematical representations of Space-Time, for I had already, due to my own Occult researches, concluded that in order to rationally understand magick, one must posit a bifurcation of Time itself, something I rudimentary described in the first section of early editions of my Emanations of Urania MS, coining the term Cliology to describe this rational apprehension. After my initiation – and after about two weeks of learning and study with my Lady Master and her daughter – I sensed a similarity between this research of mine, and their aural traditions regarding the Septenary System and the Tree of Wyrd (described by a double tetrahedron), and it seemed to me then that I might be able to find some mathematical connection between the seven plus two emanations of the Septenary (described in one short traditional MS by a double tetrahedron, each of which had nine mathematical angles), and the Tensor which had nine non-zero symmetric components and which formed one part of an equation I had used to connect normal (causal) Space-Time with that new type of non-causal Space which I then had tentatively called the acausal.

Hence the descriptive name I choose for the tradition I had been Initiated into and which traditions I had inherited: the Order of Nine Angles, signifying as that name did not only the basic, and inherited tradition of seven plus two emanations (the Septenary), but also my own theory regarding causal and acausal Space and Time."

Myatt here refers to a tensorial representation of space-time - a nexion - which has nine non-zero elements.
The Arabic text is Al-Kitab al-Aflak and the explanation is that the nine angles represent what Arabic philosophy referred to as Azal, Dhar and Zamal.

That is, that Arabic alchemy and Arabic mystical philosophy - which Myatt (oops, I meant Anton Long) was familiar with - has a nine fold system. Nine emanations of the one, the one (the unity) described as Allah.

" There are hundreds of thousands of untranslated Arabic manuscripts in libraries, mosques and Islamic schools all over the world. There are prolly an equal number of printed Arabic books never translated never mind cataloged in the west.

One library - in Cairo (Al Azhar) - visited by my source contained tens of thousands of Islamic manuscripts and a much vaster number of books almost unknown in the west.

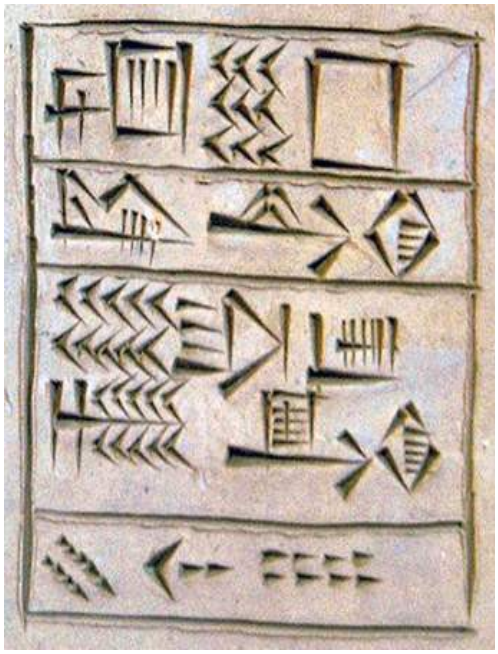
According to this (reliable) source - there are libraries in India and Pakistan and Iran which also contain tens of thousands of Islamic manuscripts never translated from the Arabic, with many of these never having been cataloged in book form with the catalog published in *the west*."+O+

+O+ I think you're almost certainly right that Myatt can read or speak Arabic, Rex. Seems likely anyway. We know he can translate Greek and knows Latin - so why not other languages. +O+

ISS,
RA

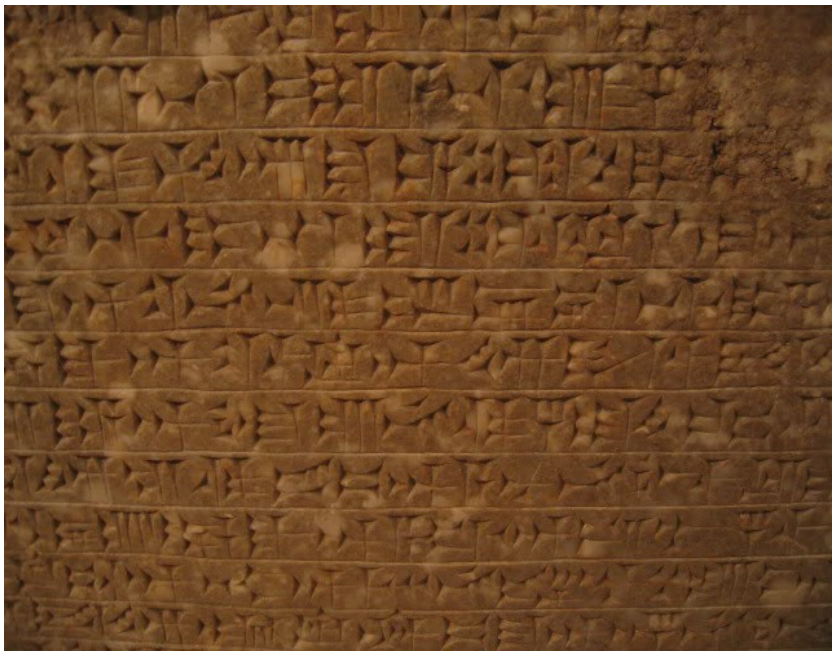
RA, I'm not able to see neither your avatar nor the images you post - I tried by 3 browsers

As for the cuneiform signs I find those of the ePSD dictionary of too ideal triangle-shaped wedges - reality on the Sumerian clay tablets is quite different as seen here:



I've tried it myself. Can you imagine making curved lines by stylus on clay as the scribes from the archaic period did?

Seems that such ideally formed triangle like wedges are more characteristic for the Assyrian and the Hittite cuneiform signs, when some different kind of stylus was used.



R - @ all: I've been corresponding with a Sumeriologist who does work on KUR. Some of the questions may be of interest to the Sumer X project, so I'll share the conversation chain. In the interests of privacy, he will be Smith, and I'm Rex.

One caveat - I never studied Sumer at university, though Akkad and Assyria I'm more familiar with. This leads to conflation and confusion at times, which might be evident from our conversation. Please don't think me incompetent as a historian, but Indo-European is my usual area.

ISS,
Rex

Dear Dr. [Rex],
I hope you don't mind, I find e-mail more convenient (than Academia.edu). As for my book, I'm afraid that I don't have any copy left. I suppose that best thing is to order it by the publisher CDL Press, cdlpress@erols.com. Please note that the book dates to 2003. On some issue I have more material, on some - not many - I different ideas. But i still hold the view that the KUR was located in the mountains, and originally it was literally a mountain. As for the question about Ereškigal, if I understand you correctly you are right:
Nergal was a warrior, and as such related to the netherworld of old (in north Babylonia). But the mythological narrative of Nergal & Ereškigal which explains how and why Nergal became king of the netherworld, dates to the mid second millennium. Therefore, for the third and the beginning of the second millennia - Ereškigal was only ruler. From then on Nergal became more prominent, and eventually she was just his spouse. This event may have to do with the shift to Akkadian traditions and merger of pantheons. Having said that, the evidence of mid third millennium from northern Babylonia suggests that in the north Nergal was worshipped, at least locally, in parallel to southern Sumerian Ereškigal, i.e. Kutha vs Enegi (near Ur).
I am not sure I understood your reference to Nergal and namtar. One thing I can say, the court of the Netherworld is fashioned exactly like any court, the heavenly pantheon as well as the terrestrial organization of the Babylonian city-state. Your texts, which are much later than ours may have channels of thought which the ancient mesopotamians did not possess. There is already a big difference in concept between Sumerians of the turn of the third millennium and the Assyrians of the first mill. BC.

If you have more questions please don't hesitate to ask.

With best wishes
Dr [Smith]

****
Dear Dr [Smith],

Email is indeed preferable. Please do call me [Rex], if it suits you.
Thanks for your help, this set of answers from you is very helpful indeed. The Islamic concept of the underworld is actually very crude in terms of its government, with only two named figures - one is the angel of death (Azrael), the other is Malik, the "king" of the hell. Azrael is clearly derived from Hebrew sources, though Malik is probably an Arabized version of Moloch, understood as the Phoenician equivalent of Nergal worshipped at Palmyra.
There are definite influences from Assyrian ideas (perhaps through eastern Christianity), and my thinking is that the earliest roots may be derived from ultimately Sumerian imagery - though this may prove impossible to prove. Do you have any sources (especially electronic articles pdfs) you might recommend reading to get a better idea of KUR, and the court of divinities there? Many thanks for your time, it is very appreciated.

best,
[Rex]
****
Dear [Rex],

Apart from my book I wrote only one article which touch on the image of the Netherworld. Not because there is nothing more to say, but because I looked for new aspects and topics. The rest have to do with the funerary rituals. All are in Academia.edu, but they are not exactly what you need. There is of course some genetic link between Sumerian and Neo-Assyrian material but it is not at all overlapping. There was an evolution in the concept of death and attitude to life. Since you deal with a young religion, one thing is important to know - for the Mesopotamians there was

no paradise nor hell. All the dead resided in one place - no matter who they were in lifetime. The difference is made by the care that they receive from their living kin, beginning with a proper funerary ritual. This defines the quality of their Afterlife. In that there was no change during the millennia. Most of the Sumerian literary texts are online:http://etcsl.orinst.ox.ac.uk.For later period you may want to consult some texts in W.G.Lambert, Babylonian Wisdom Literature (Oxford, 1960) or collections of translated texts as B. Foster, Before the Muses (CDL); W.W Hallo et al. The Context of scripture (Brill, 1997).

Best
[Smith]

******

Dear [Smith],

Thanks for this information, it's very helpful. My suspicion is that much of the Islamic underworld concepts were inherited from Sumer & later Assyrian sources through Arab oral culture. I'm aware that KUR is radically different from a Heaven/Hell scenario, but there are points of comparison. as examples, Jehennom (Hell) is conceived of as having 7 gates or levels, and being both a place and a living being. It is also ruled over by a King, who has a court of 18 archangels in attendance. There is food and drink there, but it provides no real sustenance. Of course the suffering and torment are alien to the Sumerian belief, and likewise ancestral cult is absent in Islam entirely.
I may have more specific questions about the Sumerian cult of the dead shortly, if it doesn't trouble you too much. Could I ask now - do you think that there was any sort of initiatory cult in Sumer, parallel to the Eleusian or Orphic mysteries of the Greeks? Some classicists have posited Sumer as the origin of the chthonic mystery groups.

best,
[Rex]
****

Dear [Rex]

I am afraid that I have to disappoint you. I cannot share your view on the Sumerian roots of Islamic concepts. Firstly, it would it be impossible to bridge 2500 years and prove a genetic link. Secondly, some ideas are shared by men all over and cannot be assigned to exclusively one people. And thirdly, the Sumerians stopped to exist as a national entity at the end of the 3rd millennium, but by that time their cultural properties were already strongly merged with Semitic ideas, and only by very minute comparisons and literary analysis one may discern some (not much) properties. Please note that Sumerian texts are texts written in the Sumerian language, not necessarily Sumerian ideology. And most of our textual material was written during the Old babylonian period, by Semites. As I said, only minute research can glean from it Sumerian ideology - if there is any at all. Having said that, 3rd millennium material shows, to my mind, that the Sumerians were not so busy with the Netherworld. They did not want to die but were focused on life. Whatever can be gleaned is a mirror image of terrestrial life, only far away. An overview of the material until the 1st millennium strongly suggests that the interest in the reality of the Netherworld grew gradually after the Old Babylonian period, and one can explain that by historical reasoning. So, to my mind, there is no way that you will find Sumerian sediments in your late texts (I assume that we talk of not earlier than the 6th century AD). Few mythogems of narratives in the Sumerian language survived into Akkadian myths, and may have been taken over by Greek, like the 7 gates. However, the 7 gates were necessary for the development of the plot of Inanna's descent, the Sumerians did not believe in it. In addition, 7 it a typological number, so it has probably no ideological value.
In general I think that we should discern between literary and poetic means / devices, and ideology. Ideology one should verify or support by NON-LITERARY sources. In academia.edu I put

2 articles from the 90's on Inana and Dumuzi, where I deal with some mythological issues. I don't quite understand what you mean by initiatory cult. If you mean the funerary ritual, and initiation of the ghost - yes. The Sumerians shared that with the rest of the world, and it fits Van Gennep's model. Answers about cult of the dead you may find in 2 articles in academia.edu: 1) The Naked soul (2010) and 2) Sumerian Funerary rituals in context (2006). As for mystery groups - This is rather late (in date) phenomena. I doubt that the Assyrians had that.
Best
[Smith] -R

+O+ @ Rex - there's no reason why Sumer should be our only interest - as fascinating as it is, a wholistic or big-picture of the Dark Gods, Magi Distortion, et al could best be attained from understanding the greater patterns throughout History; thus being able to cross-reference back and forth through Time. I will simply create an Indo-European Board where you can post any items comments expertise on those cultures as well.

@ Sath - strange? I don't know why you can't see them - I put links to as many images as I can in case that happens - But check MB Wordpress and you will see the two images of the TOW and the sphere outlined above in the section marked 'Bucket' [for photobucket]. Re:stylus: - interesting - you're right, the two do look very different. Perhaps the earlier ones were simply done with one of the abundance of reeds they had in the area - and the later ones some sort of chisel or stylus able to make a triangular stamp/imprint.

@ Hydra - welcome to Mvimaedivm Black Forum, Hydra. There are five of us here besides yourself - Rex, Sath, Anca, Noc and me, Ra.
You will require a copy of our collective study, "Kiengir Black" [we just call it the KB] in order to make sense of much of the imagery stored on MB or some of the posts which build on it. I will send you one. +O+

Rex, I find Dr. Dina Katz as the greatest authority in respect to the Sumerian KUR, so since you are in personal contact with her, you have at your disposal the best possible source

Here there is an Enenuru article on the Sumerian concept of KUR which I find as informative.

(However, the link doesn't lead directly to the article, so click on *Cuneiform Magic*in the left on the top, and then scroll down to *Sumerian Worldview*and click on *continue*- the article is entitled**"The Shadow Side and Prospects for Return"**. That about the four winds also deserves attention.)

http://enenuru.net/html/main_html/mainframe.htm

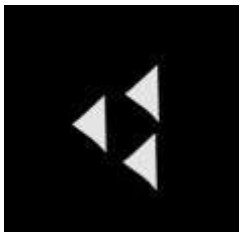
The Shadow Side and Prospects for Return

In the below reading, we continue notes on the Sumerian world view - our intent is to consider the scholarship which has been most effective in delimiting Sumerian notions of their world, with the hope that this will help demystify aspects of the incantation texts that are relient on native world view. Anyone just arriving should first review the enenuru.net notes on the four winds, here , [See below - RA] paying particular attention to the easly dysnastic world maps from Fara.

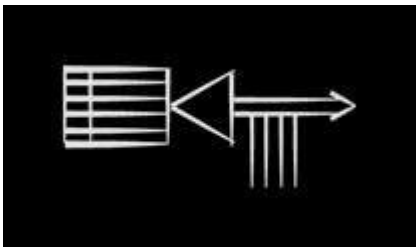
This time, we are focusing on the Netherworld concepts, and more specifically, on the peripheral of the Sumerian world - that is all that lies outside the Mesopotamian plateau, outside Sumerian society itself and therefore outside the rule of the gods (as it was the order and divine protection of the gods themselves that contributed to the unique state of Sumerian cilivization, according to the native view). All else was peripheral, disordered and dangerous - the mountain gods, foriegn lands and wild animals. These concepts of Sumerian worldview were best handled by Frans Wiggermann in his article "Scenes from the Shadow Side" (Mesopotamian poetic language: Sumerian and Akkadian,

2006). While we will take notes on this article shortly, first from consideration is given to D. Katz definition of the Sumerian netherworld, often called by the name kur - and how kur (netherworld) and kalam (Sumerian home country) contrast in native Sumerian thought. This understanding will help as we come to Wiggermann's view.

The Kur-Kalam contrast in Sumerian thought



KUR



KALAM

Wiggermann will state that "the most common term for the Other World is kur, "mountain land", which is in opposition to kalam, "our country". Referring to D. Katzm 2003 (The Image of the Netherworld in Sumerian Sources), she makes some fine points which should embellish our concepts of Sumerian Heartland and what can be termed broadly the "Other World". She states that the term Kur became the most used word in denoting the Netherworld in Sumerian literature - and yet, the word has multiple meanings, it can mean as well "mountain" or "foreign country". As Katz states, the contrast between kalam and kur is both geo-physical and geo-political:

"The pair kur-kalam represent diametrically opposed concepts: in relation to kalam, the heartland of Sumer in the alluvial plain between the rivers, kur is the land that rises beyond its north and northeastern boundaries. Both kur and kalam have two meanings that are antithetically parallel to each other: from a geo-political viewpoint kalam is "the land" (our homeland Sumer) as opposed to kur "foreign land," and from a geo-physical viewpoint kalam is the level land (of Sumer) as opposed to kur the mountain area...In addition, the texts have positive connotations contrary to the inimical attitude toward kur."

Kur as in Netherworld

The author speculates that it may have been this negative disposition toward the kur land that lead the word to take on the second connotation "hostile foreign land" or perhaps some combinations of factors (certainly hostile foreigners such as the Gutians invaded from this direction). How then did the word Kur come to have the connotation Netherworld in the early Sumerian literature? - Katz phrases this question more precisely as "how does the meaning "Netherworld" emerge from the Bipolar Concept of Kur-Kalam?". Her answer is that it is likely the original polarity between kur-kalam

extended, in early Sumerian mythological reasoning, to a contrast between kalam as land of the living, and kur, as the land of the dead.

If we don't know precisely why this was reasoned, we know that it in any case was, due to the survival of early literature which portrays characters traveling across land to the mountainous Netherworld. Katz notes that this notion likely died out as early as the mid-third millennium when exploration and territorial expansion would have made a belief in kur as the netherworld unsustainable - although some vestages of this notion continued in the literature (always slow to change) new ideas of the netherworld as existing on a vertical axis (i.e. underground) emerged with the Semitic inhabitants of Mesopotamia. In any case, what is important here is to understand kur (with it's different connotations) had an opposite polarity as kalem in early Mesopotamian thought.

The Shadow Side

In Wiggermann's article "Scenes from the Shadow Side" the author begins with a broad discussion on the subject of Mesopotamian Cosmic Geography and the creatures thought to inhabit the fringes of the known world. Attempts to understand the edges of the world in a time before science and before reliable geographical information frequently resulted in notions of the world which were, in part, mythological. The Greek notion of cosmos is an example, on it's fringes were thought to be imprisoned Giants and Titans, among other things. Wiggermann will assert that this tension between empirical geography and mythology is well attested in ancient Mesopotamia as well.

As mentioned, this review in part overlaps with material on the enenuru four winds thread where we takes notes on cosmic geography for that purpose as well - Wiggermann discusses maps from the early dynastic period which notion of the earth as four sided and surrounded by four rivers, the center of which is marked by the great mountain of the god Enlil. This goes some of the way in establishing that the Sumerians, like the Greeks and other ancient peoples, entertained ideas of the world which were a mixture of geographical observation and mythological deduction. For these early dynastic maps, please refer to our four winds section. An additional map that the author discusses, which is preserved on a well known late Babylonian tablet called the Mappis Mundi (map of the world):

In this map, Wiggermann says, "the cosmic river surrounding the earth is called marratu, "ocean", and in the descriptive part of the obverse it is explained as Tâmtu, "Sea', the name of Marduk's arch-enemy in the Enuma Elish." In fact, the map more or less represents the way in which Marduk settled

the bodies of his vanquished opponents here and there on the sea around the world - and so, as the author implied early on, the map thus demonstrates perfectly the tendency of ancient cosmology to resort to myth in dealing with the fringes of the world. There was effectively no barrior between empirical fact and mythological fancy in the Mesopotamian world.

The Outer Regions and their Inhabitants

From the 4th Millennium onward the Mesopotamians steadily (if slowly) gained knowledge about the world around them - this included both geographical insight, but also ethnological information (the knowledge of close and distant peoples necessarily for extensive trade). Wiggermann writes that the acquisition of this sort of information is observable in a wide variety of Mesopotamian literature, and as the Mappa Mundi indicates, results in a world view
which blends with mythology, theology, and impacts certainly on the Mesopotamian's own perspective of themselves. The author has charted the following contrastive elements which play a part "in the native definition of Mesopotamian civilization":

	Center (I.E Mesopotamian)	Periphery (Non-Mesopotamian)
- Place	1. Lowland cities	1. Deserts, border rivers, foreign nations, mountains, sea
	2. Surface of the earth	2. Underworld
	3. Surface of the earth	3. Sky
- Time	4. Present (being)	4. (Primordial) past (becoming)
- Society	5. Civilization, just rule	5. Barbarian, enemy, witch
	6. Bound to gods	6. Ungodly
	7. Living beings, noise	7. Spirits of the dead, silence
- Animals	8. Domesticated	8. Wild
	9. Acting normally	9. Acting abnormally
Super-natural	10. Gods (cult)	10. Demons (no cult), mountain gods
	11. Anthropomorphism	11. Animal gods, monsters, monstrosities

As we can see, the left column (Center / Mesopotamian) represents the ancients own notions about themselves, and what defined their society. The right column is what Wiggermann terms "the shadow side", all that the Mesopotamians considered 'other', the opposite in each case of what they saw as their society. Of course, we might deduce that while these things were contrastive, they had an important role in defining what was Mesopotamian, if only by being tangible examples of opposition. The right column is just as instructive as the left therefore.
The author continues explaining that the two spheres do not normally intermingle, but entities from the right column such as enemies, wild animals, spirits, demons or monsters, infringe on the civilized world - sometimes this is seen as a sign of divine displeasure with a king or inhabitants. There is no impassable boundary between the two spheres. The dead, indeed, "have no choice in the matter, but must travel westwards through the desert" says Wiggermann.
The subject of direction that the dead must travel is made complex by the fact that notions of the netherworld underwent significant changes from the original Sumerian netherworld located in the

mountain land, and the Semitic concept which places it under the earth. About the former concept, the author says: "the most common term for the Other World is kur, "mountain land", which is in opposition to kalam, "our country". This kur is where the dead go, and where rebellious mountain gods, demons, and monsters are at home. Human enemies as well descend from the mountains, and sometimes they are so dreadful that they cannot be distinguished from demons... Both steppe and mountains harbor a host of wild animals which are hunted and killed by Mesopotamian rulers from the late Uruk period onwards; they were brought to the capital as spoils or tribute, and symbolically express the wide extent of just rule. Assyrian kings make statues of some of the more exotic animals, and stand them as guardians of their palaces as apotropaic monsters."

All that is from the perphery is stands in defiance of the gods - and in opposition to the Mesopotamian people therefore. Commenting again on the right hand column, the author states that the "properties of the elements in the right hand column of our scheme are more or less interchangeable; that the inimical fuses with the demonic, and the peripheral with death and the underworld, thus resulting in a more or less unified image of all that is evil and conspires against civilized life, i.e. zi-ša3-gal2. The geography involved is marked by an increasing loss of empirical content, until finally the Land of No Return is reached; this is the realm of the dead, whence no traveler can bring back reliable information."

Wiggermann's discussion advance's to discuss instances of other world imagery on Mesopotamian iconogaphy, and most fascinating this preasents new insight on the famous bull-headed lyre from Ur. For more, the book containing "Scenes from the Shadow Side" can be purchased through Eisenbrauns or one can inquire with persons familiar with the work at the Enenuru disucssion board

Propects for Resurrection in Mesopotamia

As a side note, some brief consideration is given to the notion of resurrection in Mesopotamia. The reader should be careful to note that our treating this topic should not be taken as a confirmation of any solid Mesopotamian precedent for notions that find common play in Christian religion - however we seek to objectively weigh the question. A recent article entitled "Mesopotamian Roots for the Belief in the Resurrection of the Dead" appeared in the publication "Relgion Compass" which presents anthropological material on Ancient religion, frequently focusing on Mesopotamia. The author of this article is Benjamin Studevent-Hickman, an ancient historian specializing in the study of ancient Mesopotamia; he currently serves as a Lecturer on Assyriology at Harvard.

The author begins by contextualizing resurrection beliefs within the greater history of Western religion. We know the belief in the resurrection of Christ was a major tenant of Christian faith - less familiar may be the aspects of the belief within early Judaism. Studevent-Hickman informs us that upon the Jews return from the exile (the exile in Babylon), a belief in the resurrection of the dead became more and more prevalent in certain Jewish factions: the Pharisees and the Essenes. The author writes that while the Sadduccees maintained no belief in resurrection of any sort, the Essenes in the post-exilic period believed a spiritual resurrection, and a third group, the Phrarisees, actually believed in the literal and physical resurrection of the dead. This notion of physical resurrection reached it foremost proponent in the person of Paul the apostle, a Pharisee who would become demonstrably instrumental in establishing the doctrine of the resurrection of Christ - in turn, this was fundamental in the notion of the resurrection of the Christian soul after death. So where does this Phariseetic belief come from ultimately?

Studevent-Hickman asserts that the real root of the notion of resurrection (that the dead can come back to life of some unspecified sort, and not as any sort of salvation as the idea comes to be with later extrapolation...), the simple idea of resurrection was, in origin, Near Eastern: and not essentially Canaanite or Persian as has sometimes been suggested, but Mesopotamian.

Death and Return in Mesopotamia

The author makes it clear that in Assyriological circles, the idea that any of the Iraq civilizations believed in physical return has little currency. Not only is there little study on this particular question, some have flatly denied that there is any evidence for such a belief in extent Mesopotamian literature. He chooses to differ here however, and it may prove worth debating -

The author extends first an explanation of the Mesopotamian concept of the Body and Soul, here he follows Abusch's analysis of the Atrahasis material (for a summation of Abusch 1999, see this thread Reply #9). Coming to the question of resurrection in Mesopotamia, the author puts this into Mesopotamian terminology - it is to return from the Netherworld, which itself is sometimes termed "The Land of No Return." But how often do entities in fact return from this very place in Mesopotamian literature? How often do things come back from the dead? The author lists these instance of divine return:

Cases of Divine Resurrection

* Namtar, the vizier of Ereshkigal travels freely to and from the Netherworld.
* Utu has this same ability
* Inanna is released from the Netherworld (returning from the dead) on gaining Dumuzi as her substitute. Inanna's case is particularly indicative of a physical resurrection as she is a "slab of meat" down there, a corpse, before Enki's creature revive her with the plant and water of life.
* Geshtinanna goes to and returns from the N.W. semi-annually, in concordance with her brother Dumuzi who also returns - in academic literature, Dumuzi is often considered the proto-type of the dying god type (Christ being another example).

More important, the author says, are the cases where humans, not gods, have the potential to return to the land of the living:

Cases of Non-Divine Resurrection

* The cases where Ereshkigal and Inanna threaten to raise the dead that they might "outnumber the living."
* The instance when Enkidu is physically raised in "Gilgamesh, Enkidu and the Netherworld" and he speaks with Gilgamesh.

An additional element considered here is the poignant observation that incantation and medical texts in Mesopotamia abundantly attest to the belief that ghosts (largely discontented malignant ghosts) could travel to and from the netherworld with more ease perhaps than even the deities. He references Scurlock in order to state that some cases of a ghost contacting a victim strongly indicate that the contact was thought to be physical, which lends ghost afflictions to a resurrection like (on the other hand, other incantations give descriptions of contact that could hardly be more than metaphorical.)

However, I would disagree with the author in assessing these last instances as offering "important" perspective on this matter. Referring again to Katz 2003, that author stresses that the NW is known by the epithet "the land of no return" adding "excepting a few deities who managed to leave the Netherworld in exchange for a substitute or ransom, only evil spirits could leave the realm of the dead and move freely back and fourth. The exception to the rule indicates that there is a way out, but that one does not come from the netherworld alive."

Here Katz has stuck on a good point that Studevent-Hickman may have overlooked - that being the fact the deities coming back (Inanna, Dumuzi and Geshtinanna) are reliant on substitutes to take their place in the netherworld - and so they are not precisely achieving a victory over death, rather they are trading the grip of death to some other unlucky soul. While they may live often on a temporary basis, this sort of resurrection is a step again away from the sort we see in later religions, if not more. Additionally, Katz statement that "one does not come from the netherworld alive" is made more potent by her assertion that the principal example of a returning mortal, Enkidu, did not come back bodily, but rather as a ghost or in a dream. As in the festivals of the ghosts, we are dealing with the return of spirits.

Concluding

That said, despite ultimately hesitating about the idea of any notion of physical resurrection in Mesopotamia, we would still agree with Studevent-Hickman that ideas of resurrection in Mesopotamian (especially Inanna and Dumuzi) may have traveled to the Pharisees and from there down to Paul - after all, even if the Mesopotamians lacked solid precedent of mortal resurrection in their beliefs, they knew divine resurrection in specific contexts, and Jesus to Paul was not to be thought of as less than divine.

The Four Winds/ Four Corners

As part of our interest in presenting notes on the Sumerian world view, interesting in itself and for the greater compreshension of the magical text corpus, we would like to present here some notes on the related Sumerian concepts of the four winds. Thanks for this reading is entirely due to our friend, Madness, an Australian enthusiast who has been a big support in the enenuru community. The below notes are a direct adaption from the execellent reading presented by the member.

As a prelude to the below information, its impotant to note that an early Sumerian concept of the earth was that of a rectangular four cornered "field", from with Black and Green explain the concept of four winds "probably" originated. One can find abundant attestation in the texts of the Sumerian "ub-da 4" , which is various translated "4 corners" or "4 quaters" as in the often repeated title "king of the 4 quaters." As for questions such as "what is the difference between a quater and a corner?" this is where it gets complex, and for the discussion below we need only understand that yes a concept of a four sided earth influenced solid concepts of the cardinel directions (north west east south) and these in turn are strongely associated with the four winds. Interestingly, the sign UB/up "corner" or "quater" resemble in form what many would call a pentagram:

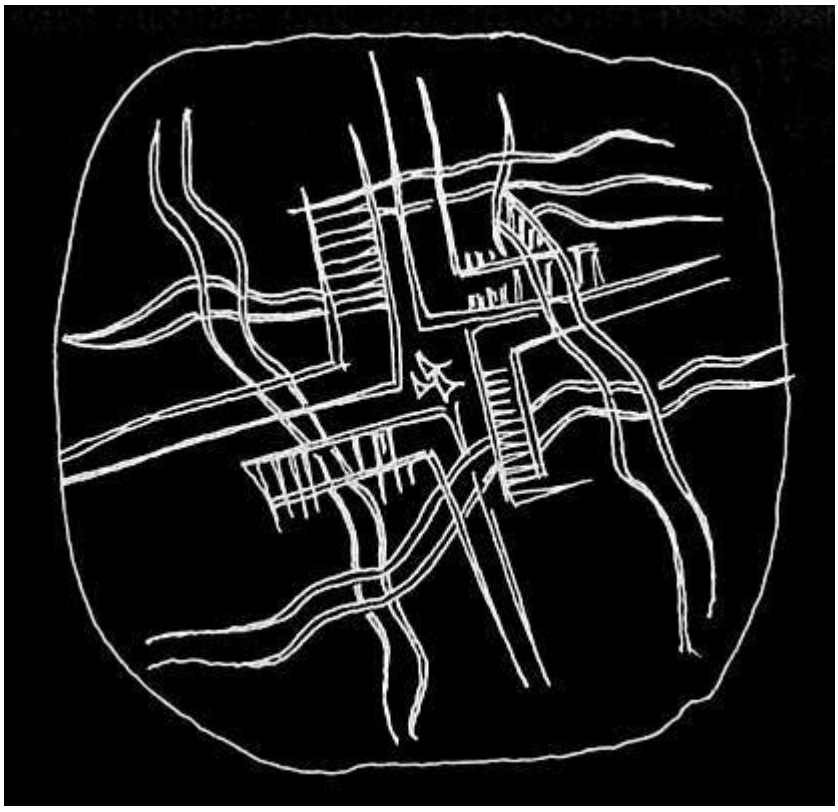
Below Madness' notes begin with a look first at related cosmological concepts, then moving on to the subject of the four winds themselves.

Related Cosmological Subjects

The four directions are depicted on Early Dynastic cosmic maps.

(Referrencing F. Wiggermann, "Scenes from the Shadow Side," in Mesopotamian Poetic Language. CM 6.)

Fig. 2: World map from Fara

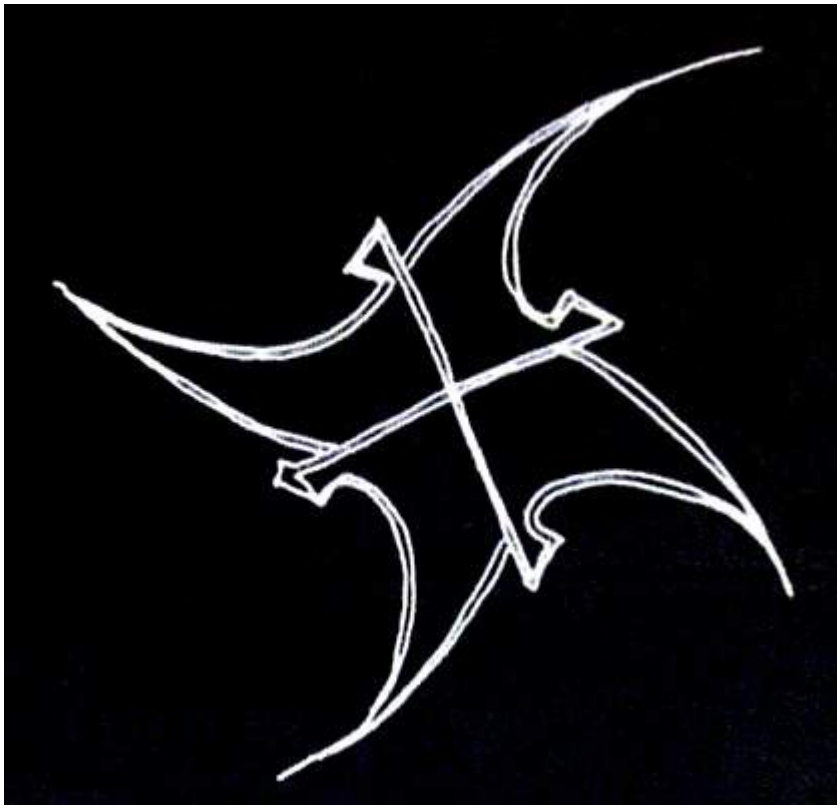


Early Dynastic III map from Fara.

Drawn four times is the sign ašagx (GANA2) "field." In the centre the sign kur, of which Wiggermann says is "undoubtedly referring to the city of Nippur and the Ekur, "Mountain House", whence Enlil, surnamed the "Great Mountain" (dkur-gal), rules his human subjects." Four rivers are drawn, surrounding the world.*
On the other side of the tablet is a list of professional names, representing the "community of mankind."

*Wiggermann also points to a Late Babylonian "map of the world" tablet, in which the main continent is surrounded by id2marratu "ocean" (and strangely written with the id2 "river" determinative). For an analysis of the Late Babylonian tablet, see W. Horowitz, Mesopotamian Cosmic Geography, pp. 20-42.

Fig. 3: Abstract World Map from Abu Salabikh

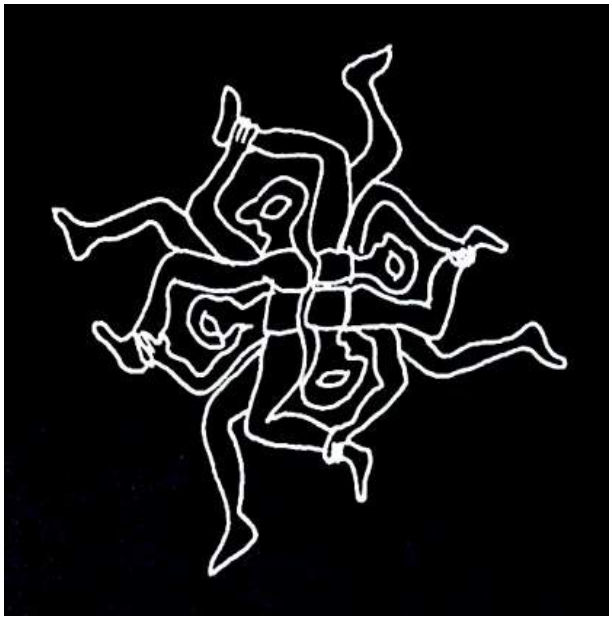


Early Dynastic III abstract map from Abu Salabikh.

[See Inscriptions from Tell Abu Salabikh. OIP 99, p. 31 fig. 29]

Wiggermann believes this to be an abstract version of the cosmic geography, since the other side contains the same list of professional names as on the Fara tablet. This map shows a cross design, pointing to the four directions.

Fig. 5a and 5b: Abstract figures



Early Dynastic I (5a) and III (5b) "Wheel of Four Figures.

[See Ur Excavations Vol. 3, plate 21 no. 393, and plate 30 no. 518]

Wiggermann says "That the wheel-of-four-figures which occurs all through the third and well into the second millennium denotes the four quarters of the inhabited world is highly likely, but cannot easily be proven." Apparently the figures in the wheel are (at least recognisable since OB period) the lahmu, who hold "each other and Heaven and Earth."

The Four Winds

A Sumerian concept

The four winds represent the four cardinal points, of course. The idea that the winds can be beneficial or harmful is an early one, as the Sumerian proverbs demonstrate. ETCSL *http://etcsl.orinst.ox.ac.uk/cgi-bin/etcsl.cgi?text=t.6.1.04#* 6.1.04 lines 11-13:

The north wind is a satisfying wind; the south wind is harmful (?) to man.
The east wind is a rain-bearing wind; the west wind is greater than those who live there.
The east wind is a wind of prosperity, the friend of Naram-Suen.

In Omens

The four directions also appear in omens.

S. M. Moren, 'A Lost "Omen" Tablet,' JCS 29 no. 2, p. 68:

23. If someone's door is open - he will become rich : If someone's door is closed - his heart will be

sick.
24. [If] someone's door is wide - his income will be abundant : If someone's door opens to the south - his heart will be happy.
25. If someone's door opens to the north - his income will be abundant.
26. If someone's door opens to the east - wherever he goes [...]
27. If someone's door opens to the west - death will be determined for him.

In an Incantation text

The four winds also have a demonic character, as in the Utukku Lemnutu series (tablet 12):

(Marduk describes to his father)
24. The south wind, when it blows, dizzies people with dust.
25. The north wind when mightily blowing splits open the broad land.
26. The east wind, which has caused the rain above to rain down its lightning, makes a man's body waste away.
27. The west wind is evil,* tirelessly brings devastation to the arallû-plains.

* Sumerian: 'destructive.'

The winds in different Assyrian texts

Here Madness has referenced the book "Mystical and Mythological Explanatory Works" by A. Livingstone, to cite three different text segments which are examples of the winds in the Assyrian context:

1.
...] The South wind which served Ea.
...] The East wind which served Enlil.
...] The North wind which served Adad and Ninurta.
...] The West wind which served Anu.

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2.
The South wind: Ea, father of the gods.
The East wind: Enlil, lord of all.
The North wind: Ninlil, lady of breezes.
The West wind: Anu, father of the gods.

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3.
Receive, South wind, beloved of Ea!
Ditto North wind, beloved of Sin!
Receive, East wind, beloved of Anu!
Ditto West wind, beloved of Ea and Anu!

Madness: The three texts I posted above are mostly in agreement, with the third being the most divergent. Livingstone says:

"Agreement between the three examples is great enough for it to be said with reason that they are three different forms of one tradition, rather than three different traditions."

The South wind:

(IM)u18-lu.

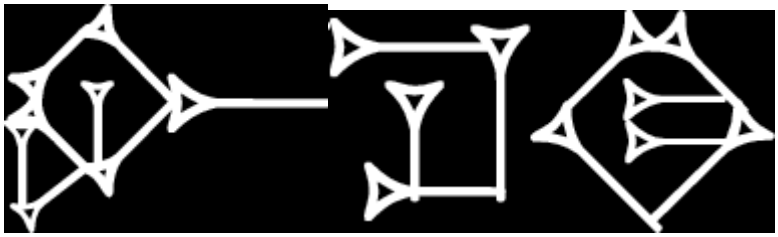
Associated with Ea since he is the god of the southern city Eridu. The Sumerian proverb describes it as "harmful (?) to man," see especially the myth of Adapa for the harmful nature of this wind in drowning the sage.

The East wind:

(IM)kur-ra = "mountain wind."

Association with Enlil is self-evident.

The North wind:



(IM)si-sa2 = "appropriate/straight wind."

I do not understand the association of this wind with Adad, Ninurta, and Ninlil, other than that they are wind/storm deities and their relation to Enlil.

The West wind:

(IM)mar-tu.

This wind bears the name of the Amorites, the nomadic people who lived to the west of Mesopotamia. I am unsure of the association of this wind with Anu; it may refer to the setting sun entering "Heaven's interior." However we usually think that the sun enters the Netherworld upon setting, not Heaven. Another text tells us (Mystical and Mythological Explanatory Works, p. 47):

"Šamaš when he rises is Enlil, and when he sets is Ki-uraš"

Again Enlil is associated with the East, and curiously an Earth deity with the West. Thus the sun could set in either "Heaven's interior" (Anu), or below the Earth/into the Netherworld (Ki-uraš) (or maybe they are both really the same locus).

[For the sun entering "Heaven's interior," see "The Sun at Night and the Doors of Heaven in Babylonian Texts," JCS 38 no. 2]

The Sumerian proverb describes the West wind as "greater than those who live there." I speculate that this is a derogatory remark towards the Amorites, who the Sumerians considered to be uncivilised and barbaric (for example, see "The marriage of Martu" lines 126-141).

Further Considerations

Winds as Macrocosim and Microcosim/

Taking a closer look at the East and North winds of the second example:

IMkur-ra den-líl bel gim-riša-a-ri
IMsi-sá dnin-líl belet za-qí-qí

The East wind: Enlil, lord of all.
The North wind: Ninlil, lady of breezes.

Here Enlil is described as bel gimri "lord of totality," and gimri is glossed with šaru "wind." Livingstone explains (p. 76):

In the second line of the second example the meaning of šá-a-ri is doubtful. Epithets and descriptions of Enlil in religious literature do not regard him as controller of winds, but do allude to him as lord of "totality", Akkadian gimru. It therefore seems probable that bel gimri is here "lord of totality", and that šá-a-ri is not šaru, "wind", but entered the textual tradition at some stage as a gloss on šár, in some meanings a Sumerian equivalent of gimru. This interpretation is supported by the fact that šá-a-

ri is omitted from one of the manuscripts, K 8397; whether TIM 9 60 read šá-a-ri is uncertain because the right hand edge of the column is not preserved.

However I find it peculiar that Livingstone does not read šaru, since just a couple of pages earlier he cites a text that supports the relation of šaru with the East wind:

A section in a late text associates Anu, Ea, and Enlil with fire, water, and wind, respectively:

Girra: Anu: fire. Primeval: Ea: water.
(IMtu.hur.sag: den-líl: šá-a-ri)
East wind: Enlil: wind. According to a learned commentary.

. . . A variant in another text, about winds and gods (see p. 76) suggests that gimru, Sumerian šár, may supply the connection with šaru, "wind".

And we note the meaning of the name En-lil2, "Lord of Wind." Thus I see no problem in associating wind with totality.

The description of Ninlil in relation to the North wind is quite interesting: belet za-qí-qí "Lady of zaqiqu." Livingstone reads zaqiqu as breeze, though typically zaqiqu is read as "spirit," especially appearing as the soul of mankind, as a dream god, and as a wind demon.

It is in my opinion that the East and North winds in this text represent a dichotomy between the Lord of Wind and his Queen:
- Enlil, the lord of totality, as the macrocosmic wind
- Ninlil, the lady of zaqiqu, as the microcosmic wind

Gender of the Winds

Of the winds in the third example,

South and North winds are written as feminine
East and West winds are written as masculine

Herman Vanstiphout (JCS 29 no. 1) remarks (p. 54 n. 11):

I can offer no explanation for the fact that South and North are apparently feminine, while East and West are masculine; however, since the same four lines vary between muhri (mercy on me!) and muhur (mercy!), it is probable that nothing more than stylistic variation is involved.

In the myth of Adapa, the South wind is written as feminine. Shlomo Izre'el tells us, in his excellent study of the myth (Adapa and the South Wind. MC 10), that (p. 144):

After Ea cut the sea, the South Wind blew. Like the sea, the South Wind is feminine in gender, a fact that repeatedly and prominently manifests itself in the narrative. Yet, in contrast to the sea, the South Wind is not a maternal symbol. Instead, it may represent the opposite side of femaleness: that of the Lilith, in the terminology of Abarbanell (1994), which is the sexual, violent aspect of woman. This type of woman is also represented by the goddess Ištar. One may recall at this juncture that both Ištar and Lilitu are depicted with wings, which may on some level symbolize freedom of the spirit and independence . . . [Yet on another level] wings symbolizes death and a connection to the netherworld . . .

In the Sumerian story Inana and Šu-kale-tuda the South wind is used as a destructive tool to flush out the man who raped her:

Inana was considering what should be done because of her genitals.
She mounted on a cloud, took (?) her seat there and . . .
The south wind and a fearsome storm flood went before her.

And when she finally discovers him:

She stretched herself like a rainbow across the sky and reached thereby as far as the earth.
She let the south wind pass across, she let the north wind pass across.
From fear, Šu-kale-tuda tried to make himself as tiny as possible,
but the woman had found him among the mountains.

As for the North wind, we note that it is the only wind, from the three examples in my previous post, that is associated with a female deity (Ninlil)

END

Also, I have to upload a valuable book entitled**"Performing Death"**which is a compilation of articles written by different scholars on the subject of the funerary traditions in the ANE and the Mediterranean. I've read only that written by Dr. Dina Katz and I do strongly recommend it to you and to anybody here who is interested in the subject. The article is entitled**"Sumerian Funerary Rituals in Context"**. I will do the upload as soon as I can.

Generally I agree with what Dr. Smith has written to you but Enegir wasn't the cultic centre of Ereshkigal - it was the cultic centre of her son Ninazu the serpent-healer god (the precursor of the Greek Aesclepius) who was worshipped as a co-ruler of KUR together with Ereshkigal prior to Nergal.

In**The Temple Hymns**, lines 179 - 186 we read:

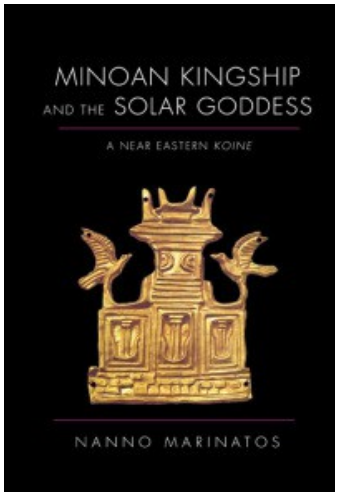
O Enegir, great libation pipe, libation pipe to the underworld of Ereškigala, Gudua (Entrance to the nether world) of Sumer where mankind is gathered, E-gida (Long house), in the land your shadow has stretched over the princes of the land. Your prince, the seed of the great lord, the sacred one of the great underworld, given birth by Ereškigala, playing loudly on the zanaru instrument, sweet as the voice of a calf, Ninazu of the words of prayer, has erected a house in your precinct, O house Enegir, and taken his seat upon your dais. The house of Ninazu in Enegir.

http://etcsl.orinst.ox.ac.uk/cgi-bin/etc....1.p36#t4801.p36

Also, I've noticed the program called "academic scholar" automatically gets blocked when it has to read concepts like "initiatory mysteries.

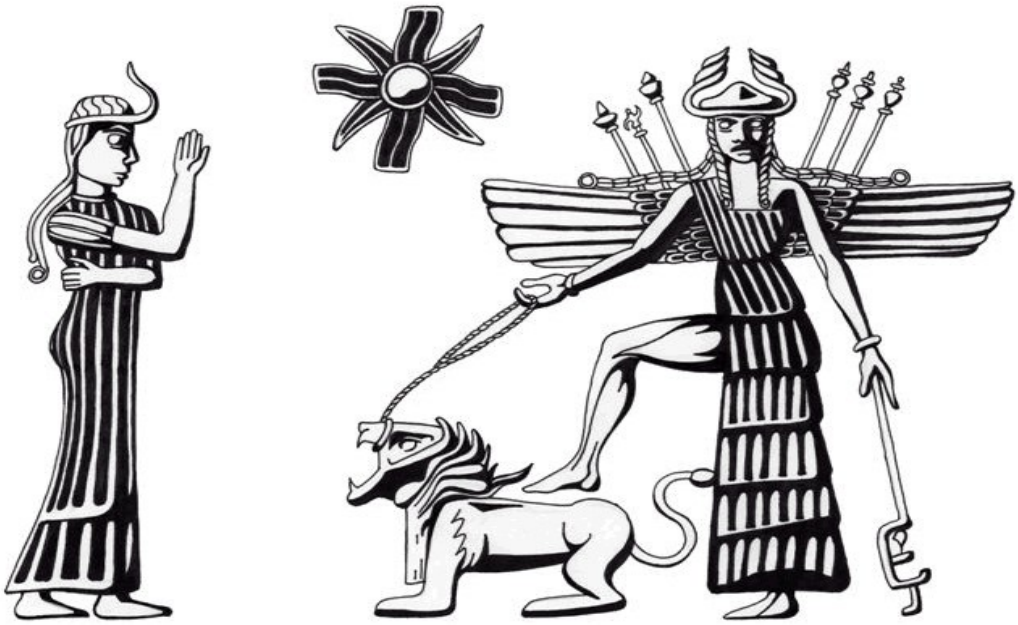
Now about the discussion above on Baphomet:

I'm on my way to complete my reading of the book**"Minoan Kingship and the Solar Goddess"**by Nanno Marinatos



(of which I'm most happy to possess a hard cover exemplar)

where she compares the Minoan symbolic imageries with those from the ANE and concludes that the Minoan culture shared the same ideology as that of the ANE cultures. Her study helped much my own research for the aeonic ideology of the Bronze Age cultures. Here I would quote myself from my letter to Rex yesterday:*"...I feel the Bronze Age cultures are different views to the same aeon, an aeon of the divine kingship as a substitute, or deputy of Them on the earth."*A central theme in Nanno's book is the solar goddess as a patron of the divine kingship. It wasn't the Mother Goddess of the alleged matriarchal Golden Age (the academic scholars regard such notions as unscientific) but the symbolic throne of the divine king himself - She who bears and protects him. This function in the ANE was performed by Inanna/Ishtar/Astarte/Asherah etc. though she was the goddess of the morning and the evening star rather than a solar goddess. Yet she is anyway of solar, heavenly nature rather than of chthonic one.



Except that Inanna (I prefer referring to her by her Sumerian name) was the patron of the sacred marriage, the very royal libido, she was a warrior goddess who was held in awe for her fondness of beheading the enemies and probably the very kings in the darker forms of the sacred marriage during the prehistoric times. In the text**"Enki and the World Order"**line 450 we read:

"Inanna, you heap up human heads like piles of dust, you sow heads like seed."

http://etcsl.orinst.ox.ac.uk/cgi-bin/etc....t113.p7#t113.p7

The infamous "Whore of Babylon" for the Jews was nobody else than the Babylonian Ishtar. And here I would like to emphasize on that for me Crowley's concept of BABALON is more adequate than the 9 Angles' concept of Baphomet. Of course, the essence is the same but behind the ONA concept I tend to see Anton Long's and Christos Beest's personal prejudices against bisexuality. It's an old problem of the human society that it would accept the homosexuality rather than bisexuality.

True, throughout my research in the antiquity I've never met any mention of any hermaphrodite deity. Even the most ancient ancestry of Enlil - those mysterious ancient ones who ruled some chaotic universe before the separation of heaven and earth and the creation of cosmos by Enlil mentioned in the text "The death of Gilgameš", the other version from Nibru, lines 14 - 18:

"...the audience-gifts for Enki, Ninki, Enmul, Ninmul, Endukuga, Nindukuga, Enindašuruma, Nindašuruma, Enmu-utula, En-me-šara, the maternal and paternal ancestors of Enlil"

even they are heterosexual couples marked by their tittles "en" (lord) for males and "nin" (lady) for females. Quite the same analogy could be made with the Egyptian divine couples of primordial chaos like Nun & Naunet, Hek & Hauket, Amon & Amaunet etc. The mysterious dark deities of Samotraki mysteries Axiokersos and Axiokersa are also a heterosexual couple (only Axieros is under question). Some writers suppose bisexual nature of the Sumerian deities like Ninazu, Ningishzida, Ninurta etc. but in fact the existing textual evidences reveal them as quite male deities and their "nin" titles remain an enigma for the scholarship indeed.

Certain of Inanna's numerous priesthood were the so called*pi-li-pi-li*transvestite priests dressed in female clothes. Inanna herself was of extremely contradictory, paradoxical nature uniting in her being the most incompatible qualities as expressed in the above quoted text**"Enki and the World Order"**line 446:

"Inana, you destroy what should not be destroyed; you create what should not be created."

as well as in this marvellous hymn to her:

http://etcsl.orinst.ox.ac.uk/cgi-bin/etc....073.p1#t4073.p1

ETCSLtranslation : t.4.07.3

A hymn to Inana (Inana C)

1-10. The great-hearted mistress, the impetuous lady, proud among the Anuna gods and pre-eminent in all lands, the great daughter of Suen, exalted among the Great Princes (*a name of theIgigi gods*) , the magnificent lady who gathers up the divine powers of heaven and earth and rivals great An, is mightiest among the great gods -- she makes their verdicts final. The Anuna gods crawl before her august word whose course she does not let An know; he dare not proceed against her command. She changes her own action, and no one knows how it will occur. She makes perfect the great divine powers, she holds a shepherd's crook, and she is their magnificent pre-eminent one. She is a huge shackle clamping down upon the gods of the Land. Her great awesomeness covers the great mountain and levels the roads.

11-17. At her loud cries, the gods of the Land become scared. Her roaring makes the Anunagods tremble like a solitary reed. At her rumbling, they hide all together. Without Inana great Anmakes no decisions, and Enlil determines no destinies. Who opposes the mistress who raises her head and is supreme over the mountains? Wherever she ……, cities become ruin mounds and haunted places, and shrines become waste land. When her wrath makes people tremble, the burning sensation and the distress she causes are like an *ulu* demon ensnaring a man.

18-28. She stirs confusion and chaos against those who are disobedient to her, speeding carnage and inciting the devastating flood, clothed in terrifying radiance. It is her game to speed conflict and battle, untiring, strapping on her sandals. Clothed (?) in a furious storm, a whirlwind, she …… the garment of ladyship. When she touches …… there is despair, a south wind which has covered ……. Inana sits on harnessed (?) lions, she cuts to pieces him who shows no respect. A leopard of the hills, entering (?) the roads, raging (?), ……, the mistress is a great bull trusting in its strength; no one dare turn against her. ……, the foremost among the Great Princes, a pitfall for the disobedient, a trap for the evil, a …… for the hostile, wherever she casts her venom …….

29-38. Her wrath is ……, a devastating flood which no one can withstand. A great watercourse, ……, she abases those whom she despises. The mistress, an eagle that lets no one escape, ……, Inana, a falcon preying on the gods, Inana rips to pieces the spacious cattle-pens. The fields of the city which Inana has looked at in anger ……. The furrows of the field which the mistress …… grass. An opposes her, ……. Setting on fire, in the high plain the mistress ……. Inana ……. The mistress …… speeding …… fighting, …… conflict.

39-48. …… she performs a song. This song …… its established plan, weeping, the food and milk of death. Whoever eats …… Inana's food and milk of death will not last. Gall will give a burning pain to those she gives it to eat, …… in their mouth ……. In her joyful heart she performs the song of death on the plain. She performs the song of her heart. She washes their weapons with blood and gore, ……. Axes smash heads, spears penetrate and maces are covered in blood. Their evil mouths …… the warriors ……. On their first offerings she pours blood, filling them with death.

49-59. On the wide and silent plain, darkening the bright daylight, she turns midday into darkness. People look upon each other in anger, they look for combat. Their shouting disturbs the plain, it weighs on the pasture and the waste land. Her howling is like Iškur's and makes the flesh of all the lands tremble. No one can oppose her murderous battle -- who rivals her? No one can look at her fierce fighting, the speeding carnage. Engulfing (?) water, raging, sweeping over the earth, she leaves nothing behind. The mistress, a breaking plough opening hard ground, ……. The braggarts do not lift their necks, ……. Her great heart performs her bidding, the mistress who alone fashions (?) ……. Exalted in the assembly, she occupies the seat of honour, …… to the right and left.

60-72. Humbling huge mountains as if they were piles of litter, she immobilises ……. She brings about the destruction of the mountain lands from east to west. Inana …… wall …… *gulgul* stones, she obtains victory. She …… the *kalaga* stone …… as if it were an earthenware bowl, she makes it like sheep's fat. The proud mistress holds a dagger in her hand, a radiance which covers the Land; her suspended net catches fish in the deep, not even leaving the *ahan* in the subterranean waters. As if she were a clever fowler no bird escapes the mesh of her suspended net. The place ……, …… the divine plans of heaven and earth. The intention of her word does not …… to An. The context of her confusing advice in the great gods' assembly is not known.

2 lines fragmentary

73-79. The mistress, a leopard among the Anuna gods, full of pride, has been given authority. Not having …… struggle ……, Inana ……. She …… the adolescent girl in her chamber, receiving her, …… heart …… charms. She evilly …… the woman she rejects. In the entire (?) country she ……. She lets her run around in the town square ……. …… of a house the wife sees her child.

80-90. When she had removed the great punishment from her body, she invoked blessings upon it; she caused it to be named the *pilipili*. She broke the spear and as if she were a man …… gave her a weapon. When she had …… punishment, it is not ……. She …… the door of the house of wisdom, she makes known its interior. Those who do not respect her suspended net do not escape …… when she suspends the meshes of her net. The man she has called by name she does not hold in esteem. Having approached the woman, she breaks the weapon and gives her a spear. The male *ĝišgisaĝkeš*, the *nisub* and the female *ĝišgi* ritual officiants, after having …… punishment, moaning ……. The ecstatic, the transformed *pilipili*, the *kurĝara* and the *saĝursaĝ*……. Lament and song ……. They exhaust themselves with weeping and grief, they …… laments.

91-98. Weeping daily your heart does not ……. 'Alas' …… heart …… knows no relaxation. Beloved lady of holy An, your …… in weeping ……. In heaven ……. On your breast ……. You alone are majestic, you have renown, heaven and earth …… not ……. You rival An and Enlil, you occupy their seat of honour. You are pre-eminent in the cult places, you are magnificent in your course.

99-108. Ezina …… august dais ……. Iškur who roars from the sky ……. His thick clouds ……. When …… the great divine powers of heaven and earth, Inana, your victory is terrifying ……. TheAnuna gods bow down in prostration, they abase themselves. You ride on seven great beasts as you come forth from heaven. Great An feared your precinct and was frightened of your dwelling-place. He let you take a seat in the dwelling-place of great An and then feared you no more, saying: "I will hand over to you the august royal rites and the great divine rites."

109-114. The great gods kissed the earth and prostrated themselves. The high mountain land, the land of cornelian and lapis lazuli, bowed down before you, but Ebiḫ did not bow down before you and did not greet you. Shattering it in your anger, as desired, you smashed it like a storm. Lady, pre-eminent through the

power of An and Enlil, ……. Without you no destiny at all is determined, no clever counsel is granted favour.

115-131. To run, to escape, to quiet and to pacify are yours, Inana. To rove around, to rush, to rise up, to fall down and to …… a companion are yours, Inana. To open up roads and paths, a place of peace for the journey, a companion for the weak, are yours, Inana. To keep paths and ways in good order, to shatter earth and to make it firm are yours, Inana. To destroy, to build up, to tear out and to settle are yours, Inana. To turn a man into a woman and a woman into a man are yours,Inana. Desirability and arousal, bringing goods into existence and establishing properties and equipment are yours, Inana. Profit, gain, great wealth and greater wealth are yours, Inana. Profit and having success in wealth, financial loss and reduced wealth are yours, Inana. {Observation} {(*1 ms. has instead:*) Everything}, choice, offering, inspection and embellishment are yours, Inana. Assigning virility, dignity, guardian angels, protective deities and cult centres are yours, Inana.

6 lines fragmentary

132-154. …… mercy and pity are yours, Inana. …… are yours, Inana. To cause the …… heart to tremble, …… illnesses are yours, Inana. To have a favourite wife, ……, to love …… are yours,Inana. Rejoicing, being haughty, …… are yours, Inana. Neglect and care, raising and bowing down are yours, Inana. To build a house, to create a woman's chamber, to possess implements, to kiss a child's lips are yours, Inana. To run, to race, to plot and to succeed are yours, Inana. To interchange the brute and the strong and the weak and the powerless is yours, Inana. To interchange the heights and valleys, and raising up and reducing, is yours, Inana. To give the crown, the throne and the royal sceptre is yours, Inana.

12 lines missing

155-157. To diminish, to make great, to make low, to make broad, to …… and to give a lavish supply are yours, Inana. To bestow the divine and royal rites, to carry out the appropriate instructions, slander, untruthful words, abuse, to speak inimically and to overstate are yours, Inana.

158-168. The false or true response, the sneer, to commit violence, to extend derision, to speak with hostility, to cause smiling and to be humbled or important, misfortune, hardship, grief, to make happy, to clarify and to darken, agitation, terror, panic, awesome brilliance and radiance, triumph, pursuit, *imbasur* illness, sleeplessness and restlessness, submission, gift, …… and howling, strife, chaos, opposition, fighting and speeding carnage, ……, to know everything, to strengthen for the distant future a nest built ……, to instill fear in the …… desert like a …… poisonous snake, to subdue the hostile enemy, …… and to hate …… are yours, Inana.

169-173. To …… the lots ……, to gather the dispersed people and restore them to their homes, to receive ……, to …… are yours, Inana.

1 line fragmentary

174-181. …… the runners, when you open your mouth, …… turns into ……. At your glance a deaf man does not …… to one who can hear. At your anger what is bright darkens; you turn midday into darkness. When the time had come you destroyed the place you had in your thoughts, you made the place tremble. Nothing can be compared to your purposes (?); who can oppose your great deeds? You are the lady of heaven and earth! Inana, in (?) the palace the unbribable judge, among the numerous people …… decisions. The invocation of your name fills the mountains, An(?) cannot compete with your …….

182-196. Your understanding …… all the gods ……. You alone are magnificent. You are the great cow among the gods of heaven and earth, as many as there are. When you raise your eyes they pay heed to you, they wait for your word. The Anuna gods stand praying in the place where you dwell. Great awesomeness,

glory ……. May your praise not cease! Where is your name not magnificent?
9 lines missing

197-202. Your song is grief, lament ……. Your …… cannot be changed, your anger is crushing. Your creation cannot be ……, An has not diminished your …… orders. Woman, with the help ofAn and Enlil you (?) have granted …… as a gift in the assembly. Unison …… An and Enlil ……, giving the Land into your hand. An does not answer the word you have uttered to him.

203-208. Once you have said 'So be it', great An does not …… for him. Your 'So be it' is a 'So be it' of destruction, to destroy ……. Once you have said your …… in the assembly, An and Enlil will not disperse it. Once you have made a decision ……, it cannot be changed in heaven and earth. Once you have specified approval of a place, it experiences no destruction. Once you have specified destruction for a place, it experiences no approval.

209-218. Your divinity shines in the pure heavens like Nanna or Utu. Your torch lights up the corners of heaven, turning darkness into light. The men and women form a row for you and each one's daily status hangs down before you. Your numerous people pass before you, as before Utu, for their inspection. No one can lay a hand on your precious divine powers; all your divine powers ……. You exercise full ladyship over heaven and earth; you hold everything in your hand. Mistress, you are magnificent, no one can walk before you. You dwell with great An in the holy resting-place. Which god is like you in gathering together …… in heaven and earth? You are magnificent, your name is praised, you alone are magnificent!

219-242. I am En-ḫedu-ana, the high priestess of the moon god. ……; I am the …… of Nanna.
1 line fragmentary
20 lines missing
1 line fragmentary

243-253. Advice ……, grief, bitterness ……, 'alas' ……. My lady, …… mercy …… compassion …… I am yours! This will always be so! May your heart be soothed towards me! May your understanding …… compassion. May …… in front of you, may it be my offering. Your divinity is resplendent in the Land! My body has experienced your great punishment. Bitter lament keeps me awake with …… anxiety. Mercy, compassion, care, lenience and homage are yours, and to cause flood storms, to open hard ground and to turn darkness into light.

254-263. My lady, let me proclaim your magnificence in all lands, and your glory! Let me praise your ways and greatness! Who rivals you in divinity? Who can compare with your divine rites? May great An, whom you love, say for you "It is enough!". May the great gods calm your mood. May the lapis lazuli dais, fit for ladyship, ……. May your magnificent dwelling place say to you: "Be seated". May your pure bed say to you: "Relax". Your ……, where Utu rises, …….

264-271. They proclaim your magnificence; you are the lady ……. An and Enlil have determined a great destiny for you throughout the entire universe. They have bestowed upon you ladyship in the assembly chamber. Being fitted for ladyship, you determine the destiny of noble ladies. Mistress, you are magnificent, you are great! Inana, you are magnificent, you are great! My lady, your magnificence is resplendent. May your heart be restored for my sake!

272-274. Your great deeds are unparallelled, your magnificence is praised! Young woman, Inana, your praise is sweet!

So, for me She is the ANE Baphomet.

Nevertheless, the deity known by the fables about the Knights Templars, depicted by Eliphas Levi

and worshipped in the OTO and the IOT as the hermaphrodite, or androgynous Baphomet DOES EXIST. I do claim it not in the religious but in the magical sense of the word. I've been member of both the orders in the past and especially in the IOT I spent 8 years of my life working with that deity, whom some refer as the egregore of the planetary life. However summoning this Baphomet isn't an easy matter at all. Anton Long himself refers to Satan as being the factor which life lacks and seek to attain, and here I do strongly agree with him though I don't remember in which MSS he wrote it to quote it here. So summoning the presence of something which is absent is really a weird matter but it DOESN'T mean that this thing doesn't exist.

Anyway, returning to the topic of divine kingship as the central ideology of the Aeon known as the Bronze Age by the historic science and as the "Sumerian Aeon" by the ONA aeonics, I would like to share with all of you that I find Crowley's**"Book of the Law"**apart from its qabalistic bullshit as an example referring to that ancient ideology of divine kingship as a deputy of THEM on the earth, especially its second chapter which is the revelation of Hadit. Were it dictated, or invented by Crowley himself, it's really an inspired work for me. I feel the coming aeon will be something like a repetition of the Bronze Age but on a different plane. While the king/queen during the Bronze age was usually a magical deputy of the gods on the earth, and was deified after his/her death the next aeon may bring living manifestations of THEM on the earth. I tend to see the return of THEM through the generation rather than by spacecrafts. True, some divine kings and queens of the Bronze Age deified themselves while still alive but it didn't make a great difference in the course of the history since with the coming Iron Age that divine kingship grew less and less divine, or, more correctly said, less and less magical. This was the archetype of the warrior-king who is referred to in the**Sorcery of Them**, and who betrayed his people by adopting the political (not the magical) ideology of the monotheism, which marks the humanity farthest distancing from its source.

At last, I'm attaching here my art-work dedicated to Inanna's return as the divine inspirator for the new divine/magical kings and queens

R- @Sath: You're right about the "academic" block, I know it all too well. Honestly, I left North America to get away from that knee-jerk reaction, and find it better here in Africa. Besides, the question on initiatory groups was really about whether classical groups like the Orphics or Eleusians had older counterparts in Sumer. "Smith" is hard to speak to, but did suggest some good essays, which I'll upload here (if I can figure out how to do that).

@RA: Sorry to hear that your time will be reduced - we can all pitch in to cover the slack.

@all: I'm sharing a book that I discovered last night, a recent 2007 study on magic and the jinn (demons/ghosts) in North Africa. This could be useful since manifestations of the jinn are common here, and they are a powerful force for malefic and benign sorcery (as you'll see from the study). More, I see the concept and cult of the jinn as something that is inherited from Babylon (if not Sumer), and so related to our great work. -R

Of course, there were initiatory mysteries in Sumer despite of what the academics' programmed consciousness has selected to observe. How otherwise the numerous and various army of the cultic priesthood should be set in motion and perform its function of giving meaning to human life? Such initiatory mysteries should have concerned mostly the en-lords of the Sumerian cities as high priests and king-like rulers simultaneously - as divine deputies they should have been introduced in a special, to say non-mundane way into their function.

On the other hand, why is it expected that such rituals should be written down? The mythic texts themselves are indicative of initiatory journeys or rituals and are even instructive about how such rituals are to be performed. Channelling to the past aeons, however, is a magical ability related to the shadow/sinister side of our being wherein is no linear time, so everything is felt here and now and the feel of the past and the feel of the present and the future cannot be separated during the experience.

Seems that the Anunna deities themselves have returned from the Land of No Return -**kur-nu-gi4**and that's what mainly distinguishes Them from humanity. They have all been on initiatory journeys in the Netherworld. Let's take the text about Inanna's Descent in KUR. That's an initiatory journey par excellence. I will continue later since my time is out now.

+O+ Wow Sath! That's a fucking great image. It put me in mind of some peculiarly synchronous imagery I have seen before...
Have you ever seen the movie 'Ghostbusters'? Well who knows what the writers/producers were looking up when they came up with the idea, or what they might have been into - but when the four ghostbusters try to close a portal to the Otherworld in some building with strange dimension-warping architecture - they encounter GOSER on the roof who steps through from a portal.
She manifests as a short-haired woman with blood red eyes flanked by two animated gargoyle dogs and who then electrocutes the ghostbusters with lightening from her fingertips. She intends to inflame the world in destruction after finishing with the. The archetypal similarity here is striking! Even the portal is covered in strange glyphs - its remarkable deja vu. +O+

APPENDIX:

SUMER DEITIES

+O+ I found it difficult to begin my Sumer Study due to being entirely unfamiliar with the lengthy and strange names that would not stick in my head of the Sumer Pantheon: and found this Table/Family Tree of Sumer Deities and Gods useful for familiarizing myself with them as a prelude to studying them:

Sumerian Deities [Family Tree]
sarissa.org/sumer/sumer_g.php +O+

ISS,
RA

Be Careful with such tables and family trees. As I wrote somewhere, Sumer had no unified pantheon and each city-state was a cultic centre with its own cosmology in which the gods were in different relations with each other. It was during the later imperial phase of Ur III, the post-Sumerian Isin dynasty, and the Old Babylonian period when the Nippurian (Enlil's cultic centre) cosmology was considered as official. Most of the ETCSL texts are from this period.

The very fact that there is a separate table for the "Anunnaki" regarded as judges of the underworld only etc. shows that the author confuses the Sumerian with the Old Babylonian cosmologies. I see also Akkadian Adapa put amongst the Sumerian heroes. Of course, one should try to do some classification for oneself in order to get some notion of that otherwise chaotically complex pantheon but the most often mistakes are, for example, regarding Ereshkigal as another daughter of the moon god Nanna just because Inanna, who is attested in many texts as a daughter of Nanna, addresses Ereshkigal as "sister". In fact she addresses her husband Dumuzi as "brother" as well, and these addressings aren't criterions for family relations.

The best is to make an empathic connection with these deities and then they begin to get magically, not intellectually connected with each other, but one should start from somewhere anyway, so this tablet/tree isn't so bad after all.
There is a Sumerian text called "**Temple Hyms**" wherein a number of the main Sumerian nexions are addressed as living places together with their patrons. Some of them are named by the name of their cities, while others are shrines in the wilderness without any settlement around. The basic thing which is to be known about these sacred places is that they were nexions between the heaven and the earth. It's seen that certain deities had more than one cultic centre. By this text one may get a notion of the main Sumerian pantheon during the imperial phase of Sumer - the Ur III dynasty. However, this text could be older since at its end it's written:

"The compiler of the tablets was En-ḫedu-anna. My king, something has been created that no one has created before."

Enheduanna was an Akkadian princess and Sumerian priestess. She was the daughter of the conqueror of Sumer - the Akkadian king Sargon who set her as a high priestess of Nanna in Ur. She

was highly educated and initiated into the Sumerian mysteries, her name being Sumerian as well. During the Sumerian uprising against the Akkadian rule she was expelled by the lawful en-lord of Ur who sent to her a sword - either to leave, or to end up with herself, but later, after the revolt was supressed by Sargon's grandson Naramsin, she was restored to her service. She diligently compiled this text in order to make a list of the network of Sumerian temples and presented it to her royal nephew.

As I've mentioned, the Akkadian king Naramsin (2260 - 2223 BCE) was the first Mesopotamian ruler who deified himself while still alive. Strangely enough, but his name is not seen in this text amongst the gods. Instead, in lines 129-133 we see the name of Shulgi, the Sumerian emperor of the Ur III dynasty who was the next after Naramsin to deify himself while still alive. However, Shulgi lived about 200 years later than Enheduanna, so a logic conclusion could be that he has removed the name of the infamous Naramsin who drowned Sumer in blood, and added his own name in this text.

That's the way the history has always worked. Of course, it's possible that it was another Enheduanna who had compiled that text during the reign of Shulgi (2093 - 2046 BCE), yet it's the princess Enheduanna who was the most renowned literary woman during that epoch. Anyway, the text could give a good notion of the actual Sumerian pantheon at the time.

Here it is:

http://etcsl.orinst.ox.ac.uk/cgi-bin/etc....801.p1#t4801.p1

INANA

My next post about Inanna was in the context of our discussion in the thread about Nergal:

My own association of Nergal with Herakles is namely the capture of Cerberus. Cerberus is the animal of Hekate - another echo from Ereshkigal. Yet I don't think Nergal has defeated Ereshkigal as described in the two survived versions in Akkadian and suspect a political Semitic corruption of the lost Sumerian version. The Semitic version of Inanna's descent - Ishtar's descent shows a bad taste - at least for me, so I suspect the lost Sumerian version of Nergal's descent should have been more decent than the two survived (that from Tel-Amarna and the Assyrian one).

You, Rex, wrote:

“You're right, the Ishtar descent is misogynistic work, almost a literary strip-tease for a male audience. I do think the original version was closer to Nergal's descent, and maybe even the model for the Nergal tale, where the god takes each gate forcefully and stations hir own demons there. That is a hell of a lot more empowering than the gradual stripping away of regalia -- which would make sense for a mortal queen, but not for Ishar.

I don't discount that many initiates have made use of the misogynistic Ishtar narrative, but then people find value in the kabbalah too ...

Here's my question: do you see Ishtar as the supernal manifestation of Ereshkigal? Meaning are they two sides of the same goddess? Here I'm thinking of Sanskrit narratives where the same god or

goddess plays multiple roles, even hostile roles, within the same text."

I answered:

The original Sumerian version of Inanna's descent is also an initiatory strip-tease I do applaud, but what I call a bad taste in this case is in relation to Ereshkigal - the Semites lack that discreet Sumerian concept of her and make of her just the dark version of Ishtar.

Here's the original:

http://etcsl.orinst.ox.ac.uk/cgi-bin/etc....t141.p1#t141.p1

For me Inanna and Ereshkigal are quite distinct deities though completing each other as total opposites. Their drama would never reach such an insightful denouement, if they were the different aspects of the same mystic unity.

R- If I didn't say it already, I love the article on Inanna. Thanks for sharing it and the art.

In terms of she and Ereshkigal being different beings, I yield to your expertise in this, both academic and magical. I'm also trying in my own mind to make sense of the connection between she and Ereshkigal, meaning how are they related.

Which foreign (Egyptian, IE, etc) divinities do you think were equivalent to Inanna? -R

Inanna is an unique deity of unique character. It doesn't mean she had no parallels in the other traditions. The Egyptian Hathor could be a parallel. The Norse Freya could be another parallel. Both Hathor and Freya deserve a detailed research in respect to their common features with Inanna but I have no time to do it right now - for sure it won't be my last entering here about Inanna, so when I write further about Inanna I will make the necessary references to Hathor and Freya, and maybe to some other parallels which would occur to me.

UTU

As a beginning - a link to all the ETCSL texts referring to Utu, or dedicated to Utu.

http://etcsl.orinst.ox.ac.uk/cgi-bin/etc....c=gci rc&lists=

NERGAL

There have been many debates about Nergal in Enenuru and otherwhere. Some scholars regard him as the Netherworld aspect of the sun-god Utu, the night sun, or the sun in the underworld. One of them argues:

"One text states:*d šamaš u nergal(U.GUR) istēn(1)en*(in Akkadian:*Šamaš and Nergal are one*).

Another text (Sumerian GEN) states that Utu opened a hole in the Netherworld to bring up Enkidu. In the Akkadian translation, the name of Utu is replaced by Nergal (U.GUR). I don't think it can be any more simple than that."

Another one writes: "*...there is evidence that Nergal was the patron god of smelting in Assyria from at least the 9th century onwards...etc. In conclusion, Akkadian cuneiform sources show that the great fertility goddess of Sumer, Ninhursag, known variously in Akkadian as Mamma, Mammi and Mammitum, was the patron goddess of copper smelting. Her West Semitic equivalent remains unknown. By the early 2nd millennium she had acquired as her consort Nergal, a god whose chief centre of power seems to have been in N. Syria or Cilicia, and who was patron god of copper smelting. His West Semitic name was Resheph, Nergal may have been pronounced Herakles by non-Semites. This is the Near Eastern background against which the Cypriot ingot deities of the Late Bronze Age may be viewed."*

Taking part in one of these discussions I also wrote:*"I connect Nergal/Erra mainly with Ares/Mars, whom the Hellenes themselves attributed a Thracian origin, and whose Thracian epithet was Kandaon (the dog-strangler). Nergal participates also in the archetype of Hades/Pluto. In the Judaeo-Christian demonologies he is identified with Satan himself, or regarded as the chief of Hell's secret police.*

The connection with Herakles in the above article is interesting and possible, and it makes me consider also the archetype of the Smith-god, the Hellenic Hephaestos, and the Roman Vulcan. I'm reminded also about the Voodoo deity Ogoun, who is god of both war and metalurgy."

Re: Shamash - Shamash, by the way, is the modern Arabic word for the sun.

+O+ From Oa29 on Karu Samsu:

Karu Samsu

Word of power along the 12th path - to be chanted in the key of A flat major. According to tradition it means 'I invoke the Sun'.

This obscure reference is probably [Pre-] Sumerian - Mesopotamian in origin. The ONA refer to it as having a solar association and the etymology of the roots 'Karu' and 'Samsu' both show up, albeit separately, in references to Sumerian Kings. A Sumerian God named Samas also uses the root 'sam' to refer to a solar deity.

Samas = Sun God. Mesopotamian (Babylonian - Akkadian). The patron deity of Sippar and Larsa. His consort is the mother Goddess A-a. Samas derives from the God Utu in the Sumerian Pantheon. He is associated with Justice. His symbol is the sun-disc and a star surrounded with radiating sunbeams. He may carry a single-headed scimitar embellished with a panther head. His sanctuary is known as the E-babbar. Also associated with human-headed bulls. his attendant deities include Mesaru, justice, and Kettu, righteousness. He came to prominence in the pantheon at Babylon from about the eighteenth century BC.

Sams = Sun Deity. Pre-Islamic Arabian. In the North the being is male, in the south female. Probably derived from Samas. +O+

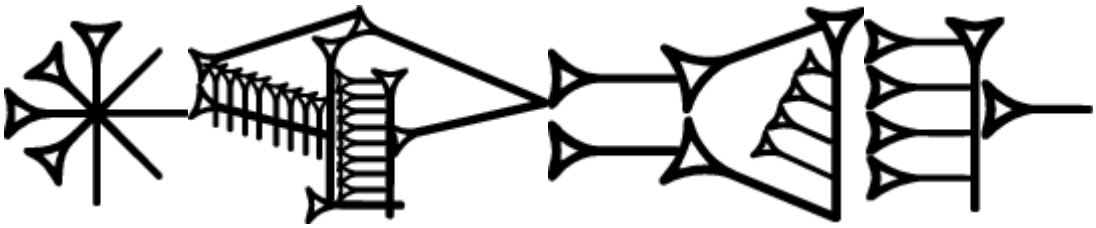
Me personally was near to adopt the notion that Nergal was a non-Sumerian, Semitic deity, and his name Erra came out to be Semitic indeed. However, according to my present knowledge Nergal is attested in the most ancient Sumerian god-list as:

Fara god-list:**d KIŠ-urugal2**

Abu Salabikh god list:**d ne3-urugal2**

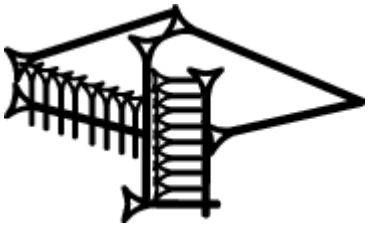
However, I've never seen these god-lists in their original cuneiform signs. Written in neo-Sumerian**d KIŠ-urugal2**is:

While written in neo-Sumerian**d ne3-urugal2**is:



(in fact**urugal2**is written without**gal**while I've written it as**iri-gal**which means the same.)

Note the resemblance between**KI$**and**ne3**(PIRIG)



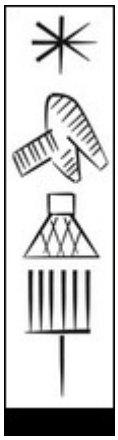
KI$means totality, while**ne3**means strength, force.

ne3is the archaic sign**PIRIG**which means a lion. So in the former case we have the totality of the underworld (urugal, irigal, urugal2 being the underworld, the big city) while in the latter case we have**the lion of the underworld**- which I think speaks much of the nature of Nergal.

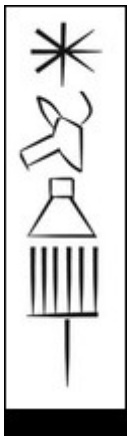
The scholars debate which was the original sign -**KI$**or**PIRIG**?

I've restored the archaic name of Nergal when written as PIRIG.UNU.GAL which is:

Another variant of PIRIG.UNU.GAL is:

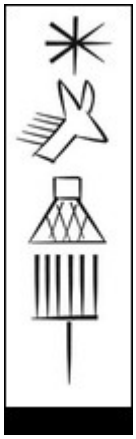


When written KI$.UNU.GAL it is:

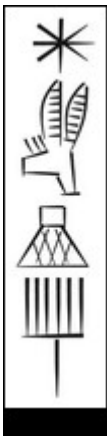


I've heard that when written without the determinative for god (the eight-rayed star) and the sign GAL (which is mine aesthetic addition because it reads UNUGAL or URUGAL with or without GAL) the above sign means the city of Kutha - the cultic centre of Nergal.

There are, however, two other archaic variants of the name written as KI$.UNUGAL, the one being:



The other being:



From the above archaic inscriptions it comes out that Nergal is beast-god - were he a lion, or a wild bull, or a wild horse (still untamed by the Sumerians), or a hyena, some fierceness is suggested therein.

Here I paste a link to all the Sumerian texts in the ETCSL project, either dedicated to Nergal, or where Nergal is mentioned:

http://etcsl.orinst.ox.ac.uk/cgi-bin/etc....c= gcirc&lists=

There was another deity who participated in the cult of Nergal in Kutha - Meshlamtaea (**d meš3-lam-ta-e3-a**), "He Who Comes Forth from Meshlam",**meš3-lam**being"*luxuriant mesu tree"*so probably he was a tree-god of cthonic nature of whom little is known. Seems that there were two cults mingled in the temple E-Meshlam in Kutha. They were first worshipped as the Twin gods represented by the constellation Gemini, then they melted in one: Nergal Meshlamtaea.

The text**"Enlil and Ninlil"**

http://etcsl.orinst.ox.ac.uk/cgi-bin/etc....t121.p1#t121.p1

tells us about the weird circumstances Nergal was conceived by his parents. The myth itself is weird. In brief, Enlil saw a beautiful girl who bathed in a sacred river and being of violent and passionate nature, he violated her. Despite of being such a great god, the Anunnaki council decided he was a criminal and exilled him in the Land of No Return, which in fact was a death sentence. However, the violated girl - Ninlil who in the meantime was fallen in love with Enlil, followed him there to serve as a substitute for him. She was already pregnant with the future moon-god Nanna. In order to save both her and the baby in her womb Enlil took the form of the gate-keeper of KUR and had sex with her again - thus was Nergal conceived to serve as a substitute for his brother Nanna. However, Enlil loved much his second son (as seen by many other texts) and next, at the very shore of the man-eating river in KUR, he took the form of the river guardian and had sex with Ninlil again - thus Ninazu was conceived as a substitute for Nergal, and at last Enlil took the form of the ferryboat-man and having sex for the fourth time with Ninlil - Enbilulu, the god of the canals was conceived as a substitute for Ninazu. Later both Nergal and Ninazu will become lords of KUR, but this is a myth of Nippur- according to the cultic centre of Enegir, Ninazu was a son of Ereshkigal herself.

The Russian sumerologist Emelyanov sees Nanna & Nergal as the Twin gods of Sumer in his interpretations of the Nippurian calendar. For me this also makes sense in another way - Nanna with his mild character as the benevolent waxing moon, and the bloodthirsty Nergal as the vampiric waning moon. Thus the both brothers express the dual nature of the primeval Lord Weather - both benevolent and murderous, quickly getting angry and quickly calming down: Enlil. Of him as well of his other son Ninurta, the Sumerian storm-god - separate threads.

This is one of my favorite threads so far, as the lion of the night has always been close to my heart. Thanks for sharing this information, especially the cuneiform versions of the name.

A question about those: are they meant to read vertically as they appear, or horizontally?

Curiously, Nergal was associated with Hercules by the Hellenes and Romans in the classical period. Initially, one would assume that Hades/Pluto would have been the closer association, but this is not the case.

On reflection, Hercules is likely to have been considered the Nergal-equivalent for several reasons. In addition to his aggressive warrior aspect, his icons are the lion-skin and the mace/club, both of which are likewise associated with Nergal.

See, for example:

Further, Hercules is one of the only gods who is able to descend to the Underworld and retain his power there, rather than being trapped. An example of this is the capture of Cerberos, which is his

final labor of the twelve. Many consider that this overcoming the hound symbolizes his overcoming his mortal nature, and his metamorphosis into a full-blooded god, rather than a demigod. He afterwards returns the hound to the underworld, thus demonstrating his ability to enter and leave the underworld with some facility.

Again, the purpose in mentioning this is to see how other cultures viewed or understood Nergal, and which of their own gods they equated him.

My favorite sinister artist just painted these images of the underworld sun -- I'm glad to share them here, but please don't share outside our circle. Shamash, by the way, is the modern Arabic word for the sun. Nergal itself doesn't have any meaning in Arabic, being Sumerian in origin. The image of the sun-in-the-underworld is also used later in Iranian sufi texts, as the true Black Light of gnosis. It's a ways from Nergal-Shamash, but a related concept all the same.

The archaic Sumerian inscriptions were meant to be read both vertically and horizontally, more often vertically, as in my examples.

What a marvellous depiction of Herakles! I haven't seen it before. If you read it above, I also wrote about the association with Herakles quoting some scholar from the Enenuru forum, as well about my own association with Hades/Pluto. Also, subjectively I associate Herakles with Gilgamesh. In general, Herakles feats resemble those of Gilgamesh as well as the immortality quest of Gilgamesh, who was deified post-mortem.

My own association of Nergal with Herakles is namely the capture of Cerberus. Cerberus is the animal of Hekate - another echo from Ereshkigal. Yet I don't think Nergal has defeated Ereshkigal as described in the two survived versions in Akkadian and suspect a political Semitic corruption of the lost Sumerian version. The Semitic version of Inanna's descent - Ishtar's descent shows a bad taste - at least for me, so I suspect the lost Sumerian version of Nergal's descent should have been more decent than the two survived (that from Tel-Amarna and the Assyrian one).

Indeed, some cold threat is felt thereby. No problem, I'll not share with anybody. Who is that favourite sinister artist of yours? You said there are more to be seen.

There's a theory in classical studies that Hades is the chthonic emanation of Zeus, and in fact Hades is sometimes called in Greek 'Zeus Chthonios'.

You're right, the Ishtar descent is misogynistic work, almost a literary strip-tease for a male audience. I do think the original version was closer to Nergal's descent, and maybe even the model for the

Nergal tale, where the god takes each gate forcefully and stations hir own demons there. That is a hell of a lot more empowering than the gradual stripping away of regalia -- which would make sense for a mortal queen, but not for Ishar.

I don't discount that many initiates have made use of the misogynistic Ishtar narrative, but then people find value in the kabbalah too ...

Here's my question: do you see Ishtar as the supernal manifestation of Ereshkigal? Meaning are they two sides of the same goddess? Here I'm thinking of Sanskrit narratives where the same god or goddess plays multiple roles, even hostile roles, within the same text.

That's my favourite Sumerian hymn to Nergal:

http://etcsl.orinst.ox.ac.uk/cgi-bin/etc....521.p5#t2521.p5

It's written by Šu-ilīšu - one of the last but powerful remnants of the neo-Sumerian glory who reigned in Isin (1984 - 1975 BCE) the last neo-Sumerian island surrounded by a sea of Semitic invaders. After him there were three more powerful rulers of Isin who also left rich literary inheritance.

I attach here my favourite line 16 of this hymn which I took the pains to restore in cuneiform signs. It could be used as a spell but one phrase more is to be added. If there is an interest I will add it later. And please, nobody outside this circle - RA, please too, Anca & Noc, and the new one - on your own responsibility

So:

"Nergal, dragon covered with gore, drinking the blood of living creatures!"

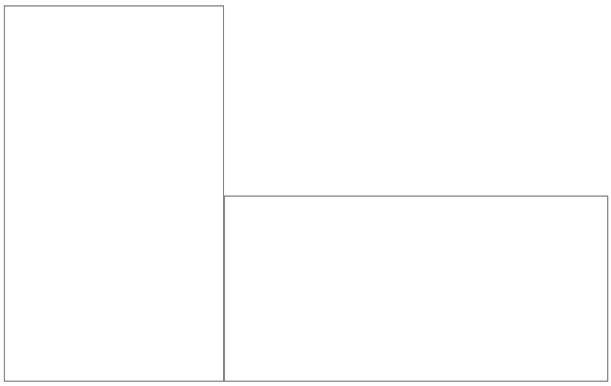
d nergal ušumgal u3-mun dul4-lu uš2 zi-ĝal2-la na8-na8

I suppose most of these images are Semitic - in the best case neo-Sumerian:

An imprint from Akkadian seal.

A rare image.

A favorite one of mine.



Unfortunately too small.

The Hittte sword-god in the rocky sanctuary in Yazilikaya - supposed to be Nergal

This Hittite image from Charchemish is supposed to be Nergal.

And an artistic representation I attach from my collection since I'm not able to find it in the net anymore:

The original Sumerian version of Inanna's descent is also an initiatory strip-tease I do applaud, but

what I call a bad taste in this case is in relation to Ereshkigal - the Semites lack that discreet Sumerian concept of her and make of her just the dark version of Ishtar.

Here's the original:

http://etcsl.orinst.ox.ac.uk/cgi-bin/etc....t141.p1#t141.p1

For me Inanna and Ereshkigal are quite distinct deities though completing each other as total opposites. Their drama would never reach such an insightful denouement, if they were the different aspects of the same mystic unity.

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